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Grammar School Classics.

Xenophon

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[Memorabilia]

XENOPHON'S MEMORABILLA;

CHIEFLY FROM THE TEXT OF KÜHNER:

WITH NOTES,



BY THE

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INTRODUCTION.

IN the *Memorabilia*, or *Reminiscences*, Xenophon professes to give specimens of the conversations of Socrates, and particulars of his life, so far as they bear on the question of the truth or falsehood of the indictment on which he was brought to trial. The charge against him may be regarded as threefold: he was accused first of disbelieving in the recognized Gods of Athens; secondly, of introducing new divinities; and thirdly, of corrupting the Athenian youth. To these charges Xenophon professes to reply. Socrates, he observes, *did* believe in the usual Gods, for he sacrificed at the public altars of the city, which were used by all other citizens¹, and not only himself acted on the direction given by the Delphic priestess to conform to the state customs in religion (νόμῳ πόλως ποιούντας εἰσεβῶς ἄν ποικίλιν), but advised his friends as well to conform to this rule². A similar remark is made in Xenophon's *Apologia*³. This argument does not, of course, amount to demonstration. The conduct of Socrates might be explained on the hypothesis

¹ I. i. 2.

² I. iii. 1.

³ Section ii.

that although he used the state altars, his sacrifices and prayers were addressed, in reality, to other than the state Gods. A sacrifice at the altar of Zeus does not necessarily imply perhaps a belief in the existence of an actual Zeus corresponding to the God of the popular theology, only a belief in the existence of some God or other, scarcely in all cases so much even as that. However, the question might hardly perhaps admit a demonstrative proof, and Xenophon's argument was as strong as the nature of the case allowed. The whole matter, indeed, appears involved in some confusion, nor does it seem absolutely clear what the assertion of the accuser meant. At all events Plato in his *Apologia*⁴ represents Socrates as asking Melētus whether he charged him with believing in Gods other than those of Athens, or disbelieving in their existence entirely (*νομίζω εἶναι θεούς, οὐ μέντοι οὕςπερ γε ἡ πόλις, ἀλλ' ἑτέρους*—and *λέγω ὡς τὸ παράπαν οὐ νομίζεις θεούς*). And Xenophon adduces arguments⁵ which certainly do nothing more than prove his belief in some divinity, without identifying that divinity with the objects of the popular worship. One may doubt, indeed, whether Socrates would consider his acquiescence in the usual worship of his fellow-citizens to imply a belief in the exact objects of their adoration. He certainly speaks of a tacit reception of the popular mythology, from the impossibility of sifting it to ascertain the proportion of truth and falsehood contained in it. It seems probable that Socrates did not believe in the recognized Gods; but the matter is one of great obscurity.

⁴ *Apol.* 26 C.⁵ *I. L.* 5.

The second count in the indictment was, as already mentioned, that Socrates introduced new divinities. This charge arose mainly from the assertion of Socrates that he received warnings from "the divine" (τὸ δαιμόνιον). Xenophon, in reply^a, observes that there was nothing peculiar or heterodox in this, for others believe in augury, omens, and the like; believe, that is, that through the instrumentality of birds, sounds, &c., the Gods disclose to men future events. It is not the birds or sounds which convey this knowledge of the future, but the divine power through their means. This was all that Socrates meant when he spoke of the intimations given him by the divine (τὸ δαιμόνιον). These remarks coincide with a passage in the *Apologia* (Xenophon's) where Socrates argues that as τὸ δαιμόνιον was a divine voice, and the sounds of birds from which auguries were drawn were also voices, there was nothing peculiar in his views on this point. In the *Apologia* of Plato this count in the indictment is virtually passed over without any answer.

The third charge against Socrates was, that he corrupted the morals of the Athenian youth. Xenophon refutes this by showing that Socrates was himself temperate and otherwise virtuous, and by example and precept dissuaded his associates from vicious living^b. Nor, again, did he generate in his followers a contempt for the political institutions of their country^c; nor could he be fairly held responsible for the subsequent conduct of some of his former hearers, such as Critias and Alcibiades^d. He did not, as was falsely asserted, inculcate want of

^a I. i. 3.^b I. ii. *passim*.^c I. ii. 9.^d I. ii. 12.

respect to fathers and kinsmen¹, nor show himself an advocate of unconstitutional tyranny². The charge therefore of corruption fell to the ground. The formal defence of Socrates ends here. In the remaining portion of the work Xenophon's aim was thoroughly to explain the character of Socrates by detailing his theories, conversations, and acts. His views on prayer³, and sacrifice⁴, and the providential government of the world⁵ are given. His theory of temperance is stated⁶, and of sobriety⁷. Affection for one's parents is urged⁸, and brotherly regard⁹; the excellence of friendship is pointed out¹⁰, and so on. There are various conversations given, one for instance with Aristippus, where the theory of pleasure is discussed¹¹. Elsewhere a general's duties¹² and those of a cavalry officer¹³ are investigated. Such is a general outline of the contents of the *Memorabilia*. Xenophon's object is plain: to show that Socrates was not simply great as a negative controversialist; that he did not only exert his wonderful powers of refutation, but had a positive side as well; that he was not a mere destroyer of other men's work, but a builder of work himself.

Those who have drawn their views of Socrates from the aspect of him given by Plato, will see at once the great difference between the portraits. In Plato, Socrates is a negative teacher; he displays unrivalled powers of refutation, and wields a matchless elenchus. For instance,

¹ I. ii. 49.² I. ii. 56.³ I. iii. 2.⁴ I. iii. 3.⁵ I. iv. 3.⁶ I. v.⁷ I. vi. 6.⁸ II. ii.⁹ II. iii.¹⁰ II. iv.¹¹ II. i.¹² III. i.¹³ III. iii.

in the *Theætetus* the various definitions of knowledge are examined; in the *Laches* sundry accounts of bravery are reviewed. These various definitions are all found to be untenable, but no further progress is made. This in truth appears to have been the great excellence of Socrates. To lay hold of men who fancied they could give off-hand replies to his questions, to show how little able they were really to reply to those questions, to set them thinking when they found the conventional views acquiesced in by them so long to be untenable, to rouse them to independent reflection, and stir up their slumbering minds, this seems to have been his great office. This, at all events, is the character he sustains in Plato's dialogues. In Xenophon's portraiture there is little of this: *here* he is a positive teacher, explains duties, is more dogmatic and practical. Which, then, is the real Socrates? the Socrates of Xenophon, or the Socrates of Plato? or is he a combination of the two—*βρότατος ἢ θεόεντος ἢ κεραιμένος*? Plato was a great speculative genius, and Xenophon a man of the world, whose forte lay rather in active occupation than in the speculations of the closet. Plato, therefore, was far likelier to have dressed up this central figure of his Dialogues with something of his own gorgeous array than Xenophon, who probably had no great head for abstruse discussion. This would, of course, be some argument for the greater truthfulness of the Xenophontic Socrates. But, in truth, there does not appear to be much discrepancy between the two accounts. Xenophon had a definite purpose in his work, and naturally laid the greater stress on that

side of the character of Socrates which suited his purpose best. Wishing to prove that Socrates did no harm to the youth of Athens, he was naturally anxious to show that the teaching of the philosopher was positive, practical, and that its result would be an actual improvement in virtue. But there are not wanting in our memorabilia indications that this was not the only phase of the teaching of Socrates. Xenophon hints that the conversation of his master often ran in more speculative channels: αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἂν αἰ διελέγετο σκοπῶν τί εἰσεβές, τί ἀσεβές, τί καλόν, τί αἰσχρόν, κ.τ.λ. The discussion of these and similar topics would, no doubt, take the Platonic form of negative results mainly but to enter into them beyond an incidental notice would be foreign to the writer's purpose. So far, then, there is not of necessity any discrepancy between the writers. But I think it must be admitted that in one or two points there is a clear difference between the two narrators. For instance, in a conversation with Aristippus¹ on the good and the beautiful, Socrates asserts that that is good and beautiful which is properly adapted for the use for which it is intended; but that as for any abstract good, which was good for no end, he neither knew any such, nor cared to know. This is, of course, a perfectly intelligible theory, but to those who are acquainted with the Socrates of Plato it has an unfamiliar ring: he would denounce any such theory as mean and low; there must be, he would argue, some abstract good and beautiful, by

¹ III. viii. 8.

participation in which all that is good and beautiful in the phenomenal world is made so. Again, in another conversation with Aristippus, Socrates points out that the indulgence in youth of the passions and appetites is reprehensible because it involves the loss of future pleasures; and that virtuous training in early years, although irksome at first, will be compensated by subsequent pleasure and greater eventual satisfaction. But Plato, in the main, represents him as advocating a transcendental virtue, a virtue regarded absolutely, without respect, that is, to its influence on the individual, in the way of happiness or the reverse. There can be, I think, little doubt that Xenophon more accurately represents the views of the historical Socrates.

The text of this edition nearly corresponds with that of Kühner, differing from it in a very few points only, where he has conjecturally emended the text, or has not, as I think at least, sufficient reasons for the reading adopted. I append the passages where my text differs from his.

			Kühner.	This Edition.
I.	II.	31	οὐδέ	οὐτε
I.	iv.	2	οὐτ' εὐχόμενον	omitted
I.	iv.	11	οἷς	omitted
I.	iv.	16	δρ: omitted aft. εὐχ ὁρᾷς	δρ: retained
II.	i.	8	[ἐργον]	ἐργον without brackets
II.	vi.	39	ποιεῖν	θηρᾶσθαι
II.	vii.	6	ἐφη	omitted
II.	ix.	4	ἀν ἔδωκε	ἀν omitted
III.	i.	4	[οὐτως]	οὐτω without brackets
III.	v.	11	δπη	δρω:
III.	II.	1	[καὶ . . . ἔτασι]	without brackets
III.	iv.	5	ἐξευρίσκητε	ἐξευρίσκηται

			Kühner.	This Edition.
III.	v.	16	οὗτοι	οὗτοι
III.	ix.	9	[ὅλων . . . μέντοι]	without brackets
III.	xi.	10	ἀριστοί	ἄριστοι
III.	xiii.	2	[φησὶ]	without brackets
III.	xiii.	4	βλακίστατος	βλακώτατος
III.	xiv.	1	ἡσχύοντο τό τε μή	τό omitted
IV.	ii.	12	[ἐφη]	without brackets
IV.	ii.	14	τό	omitted
IV.	iv.	5	εἰδέναι	εἶναι
IV.	vii.	4	[τῶν] νυκτοθηρῶν	τῶν νυκτεθηρῶν

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

BOOK I.

CHAPTER I.

1. Πολλάκις ἐθαύμασα, τίσι ποτέ¹ λόγοις Ἀθηναίους
ἐπεισαν οἱ γραψάμενοι² Σωκράτην, ὥς ἄξιός εἴη³

¹ τίσι ποτέ. The more regular construction here would be εἰς-
τις, as τίς is properly the inter-
rogative particle, and εἰς the
relative. But for the sake of
liveliness, the sentence is made
quasi-interrogative. Sometimes
the two forms are combined in
the same sentence: cf. Plato,
Gorg. 448 E, ἀλλ' οὐδεὶς ἐρωτᾷ
ποία τις εἴη ἡ Γοργίου τέχνη, ἀλλὰ
τίς καὶ ὅτινα θεοὶ καλεῖν τὸν
Γοργίαν. The particle ποτέ is one
of time, and through its dialectic
form ποτέ is connected with the
Latin quando, and probably there-
fore is the temporal adverb of τίς.
It is added to interrogatives, like
our "ever," expressing astonish-
ment or impatience. Cf. ὅτε
ποτέ τρόπῳ τοῦτο ἐγένετο, "how
ever did this come to pass?"

² οἱ γραψάμενοι. Γράφασθαι is
to be carefully distinguished from

γράφειν. It means "to indict,"
probably in accordance with the
usual force of the middle "to get
something done for one." Ὁ γρα-
φόμενος would be "the man who
gets a charge officially committed
to writing." These accusers were
Melétus, Anytus, and Lycon. The
former took that part of the
charge which related to religion,
and the others the second point in
the indictment, whereby Socrates
was accused of corrupting the
youth of Athens. Plato (Apol.
Socr. 23 E) says that Melétus was
the spokesman for the poets,
Anytus for the craftsmen and
statesmen, and Lycon for the
orators, all alike being roused to
hatred by the exposure of their
pretended knowledge and real
ignorance, at the hands of So-
crates.

³ ὥς ἄξιός εἴη. The optative is

θανάτου τῇ πόλει'. Ἡ μὲν γὰρ γραφή¹ κατ' αὐτοῦ τοιαύδε τις² ἦν ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις³ νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων ἀδικεῖ δὲ καὶ⁴ τοὺς νέους διαφθείρων.

2. Πρῶτον μὲν οὖν⁵, ὥς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει θεούς, πόλιν ποτ' ἐχρήσαντο τεκμηρίῳ; θύων

that of the *oratio obliqua*, as representing the words or argument of the prosecutors addressed to the Athenians.

¹ τῇ πόλει. "At the hands of the state." Cf. Eurip. Hec. 309, ἡμῶν Ἀχαιεὺς ἔξιος τιμῆς, "at our hands."

² Ἡ μὲν γὰρ γραφή. The *μέν* has no *δέ* answering to it, as it generally has; but *δέ* is sometimes omitted when the clause to which *μέν* is opposed is easily supplied by the reader from the general sense. The idea here is, that the accusation on the one hand (*μέν*, cf. *εἷς*, *μία*, *ὅς*) ran in the terms put down; but the proofs of the prosecutors on the other hand (*δέ*, cf. *δύο*) failed to substantiate it. *δέ* is also omitted when the sentence is not finished as the author intended, but in some other way. Cf. Thucyd. ii. 74, πρῶτον μὲν, and subsequently τοσαῦτα ἐπιβιβάσαι καθίστη εἰς πόλεμον τὸν στρατόν, instead of ἔπειτα δὲ καθίστη, &c.

³ τοιαύδε τις. The indefinite pronoun *τις* is added to adjectives to qualify them, and make them less positive. The sense here is, "Something of the following kind." Cf. Plato, Leg. 678 B, ἐν παντελλῷ τιπὶ χρόνῳ.

⁴ οὓς μὲν ἡ πόλις. Stallbaum remarks that τοὺς θεούς νομίζειν means to acquiesce in the claims

of the usually recognized gods, but that θεούς νομίζειν without the article is, "to believe in the existence of gods." If so, the words here mean, "not believing that those gods exist which the city believes to exist." Others construe, "not acquiescing in the gods whom the State recognizes," making νομίζειν θεούς to be "to receive as deities," and ἐγείσθαι θεούς "to believe in their existence." I am inclined to think Stallbaum right. But in truth the words of the indictment seem ambiguous; for Socrates (Apol. 28 C) is represented by Plato as not knowing, or professing not to know, whether his accusers really asserted him to be an atheist, or to believe in Gods different from the recognized deities.

⁵ ἀδικεῖ δὲ καί. The *δέ* here connects the second clause with the former, for ἕτερα δὲ answers to οὓς μὲν. Καί of course is "also." With the first ἀδικεῖ, *μέν* is omitted. Cf. III. viii. 7, πολλάκις γάρ, &c.

⁶ πρῶτον μὲν οὖν. The *μέν* is virtually without a corresponding *δέ*, at all events until the beginning of chap. ii., θεωμαστὸν δὲ φαίνεται, where the second count of the indictment is discussed. Just below, εἰς οὓς ἐνόμιζεν is, "(as to their assertion) that," &c.

τε γὰρ φανερός ἦν¹⁰ πολλάκις μὲν οἴκοι¹¹, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν διετεθρυλητο γὰρ, ὥς φαίη Σαυκράτης τὸ δαιμόνιον¹² ἑαυτῷ σημαίνειν ὅθεν δὴ¹³ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καινὰ δαιμόνια εἰσφέρειν. 3. "Ο δ' οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νομίζοντες οἰωνοῖς τε χροῦνται καὶ φήμαις καὶ συμβόλοις¹⁴ καὶ θυσίαις οὔτοί τε

¹⁰ *ὅθεν τε γὰρ φανερός ἦν.* This does not mean, by an inverted construction, that it was known that he offered sacrifices; it is rather, "he was openly seen in the act of sacrificing," it was "plain for all folk to see."

¹¹ *οἴκοι.* This adverb is the old dative of *οἶκος*; that case originally being formed with a short vowel (*οι*), as that of the declension in *η* was formed in *ε* (*ει*). Cf. *ἀνταδού* (*δοῦ*), *ἀμαχεῖ* (*μαχῇ*). In the *αἰθή*, or open court in the interior of a Greek house, an altar was generally placed. Cf. Plato, *Repub.* 308 C, *καθὼς γὰρ ἐνὶ γυμνασίῳ ἐστὶν αἰθή*.

¹² *τὸ δαιμόνιον.* There is a good deal of difficulty about the meaning of Socrates, when he spoke of a supernatural agency (*δαιμόνιον*) warning him. He describes it as an inward monitor, never urging him to any course, but only dissuading him from certain acts at various times; it was an inward voice. Cf. *φανή τις γιννομένη ἥ δὲ καὶ γένεται ἀεὶ ἀποτρέπει με τοῦτον δὲ ἢ μάλλα πρέττειν, προτρέπει δὲ ὅττινα*, Plato, *Apol.* 31 D; and for instances, take *Memor.* IV. viii. 6, where Socrates mentions that he was prevented by the monitor from preparing a defence to the charge against him. Also Plato *Apol.*

31 D, where Socrates explains his standing aloof from political life, out of regard to its warnings. Both Socrates and Plato speak of it playfully; but this does not prove that Socrates and his friends were not convinced of the reality of its existence. I think Socrates was thoroughly in earnest in his belief, and that he considered this direct intimation of the divine will a singular privilege. Men often speak playfully and lightly of their most earnest convictions, sometimes through shame at their very earnestness.

¹³ *ὅθεν δὴ.* *Δή* assumes the strong form of *δέ*, and so would draw marked or exclusive attention to the second point, the first being either mentioned slightly, or not at all, although of course it must be tacitly inferred. "*ὅθεν δὴ* would strictly be, "whence (passing over other points and coming to) *this*." The particle is practically added to adjectives and adverbs, to intensify the meaning. Here translate, "the very point whence." So *ἐλπίστω δέ*, "the very most." *καὶ* qualifies *μάλιστα*, "absolutely to the greatest extent."

¹⁴ *φήμαις καὶ συμβόλοις.* *Φήμη* includes any omen of the future conveyed by the voice. Prophetic utterances, oracles, chance

γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὄρνιθας¹⁵ οὐδὲ τοὺς ἀπαν-
τῶντας εἶδέναι τὰ συμφέροντα τοῖς μαντευομένοις,
ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαίνειν, κακῆϊκος τε
δὲ οὕτως ἐνόμιζεν. 4. Ἄλλ' οἱ μὲν πλεῖστοί φασιν
ὑπὸ τε τῶν ὄρνιθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι
τε καὶ προτρέπεσθαι. Σωκράτης δέ, ὥσπερ ἐγίνωσκεν,
οὕτως ἔλεγε τὸ δαιμόνιον γὰρ ἔφη σημαίνειν. Καὶ
πολλοῖς τῶν ξυνόντων¹⁶ προηγόρευε τὰ μὲν ποιεῖν, τὰ
δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος· καὶ
τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πει-
θομένοις μετέμελε. 5. Καίτοι τίς οὐκ ἂν ὁμολογήσειεν
αὐτὸν βούλεσθαι μήτ' ἡλίθιον μήτ' ἀλαζόνα φαίνεσθαι
τοῖς συνοῦσιν; ἐδόκει δ' ἂν¹⁷ ἀμφότερα ταῦτα, εἰ προ-

words of good or ill omen, casual-
ly let fall, would all be in-
stances. *Σύμβολα* are indications
derived from accidental occur-
rences, such as thunder, light-
ning, meeting ill-omened animals
on a journey, &c. These are re-
ferred to in τοῖς ἀπαντῶντας. In
the *Agamemnon* (l. 144) *Æs-*
chylus speaks of the appearance
of two eagles to the *Atreides* on
their march as *σύμβολον*; but
this would rather be included
here under *σιμυεῖν*.

¹⁵ οὐ τοὺς ὄρνιθας. The infini-
tive is usually negatived by μή,
but verbs of thinking (*νομίζω*,
ἔγνων, *ἐπελαμβάνω*) often take
οὐ, as here, when ἀλλὰ follows,
and there is a strong contrast,
"not the birds, but," &c.

¹⁶ τῶν ξυνόντων. *Xenophon*
does not speak of the disciples of
Socrates, for he never professed
to give formal instruction as
others did (cf. *Mem.* I. ii. 3).
There was, properly speaking, no
Socratic school, as there was an
Eleatic or *Megaric*. *Socrates*

talked with any one, and his
friends who were chiefly attached
to him, accompanied and listened
to him.

Plato, from his way of men-
tioning this inward monitor,
gives one the idea, in the main,
that its warnings were confined
to *Socrates'* own individual acts.
In the *Theages* however (128 D),
a friend of *Socrates*, *Charmides*,
is represented as consulting him,
and *Socrates*, instantly perceiv-
ing the voice, dissuaded him from
the course he thought of adopt-
ing. The dialogue however is
regarded as spurious by most, but
Xenophon clearly here extends
the functions of the monitor, and
represents the friends of *Socrates*
as warned by it through him.

¹⁷ ἐδόκει δ' ἂν. The general
way of expressing "would have"
is by an aorist with ἂν; the im-
perfect meaning "would," with
a reference to present time rather
than a past. Sometimes the two
forms are combined, when the
meaning requires it; for instance,

αγορεύων ὡς ὑπὰ θεοῦ φαινόμενα κῆρα ψευδόμενος ἐφαίνετο. Δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Ταῦτα δὲ τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς¹⁸ ἐνόμιζεν; 6. Ἀλλὰ μὴν ἐπολεῖ καὶ τάδε πρὸς τοὺς ἐπιτηδεῖους· τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν¹⁹, ὡς ἐνόμιζεν ἄριστ' ἂν πραχθῆναι περὶ 0/ δὲ τῶν ἀδήλων, ὅπως ἂν ἀποβήσοιτο²⁰, μαντευσομένους ἔπεμπεν, εἰ ποιητέα. 7. Καὶ τοὺς μέλλοντας²¹ οἴκους τε καὶ πόλεις καλῶς οἰκῆσειν μαντικῆς ἔφη προσδεῖσθαι²². τεκτονικὸν μὲν γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν τοιούτων ἔργων

Soph. *Edip. Rex* 488, οὐδ' ἰδέμην ἔγωγ' ἂν εἰ σὺ μὴ ἔκλειπες, "I would not have come, if you had not continually summoned me." So here, I think, the imperfect is used, because there is an idea of Socrates' appearing foolish continually, whenever the occurrence happened.

¹⁸ πῶς οὐκ εἶναι θεοὺς. See above on θεοὶ νομίζων. There seems some confusion here. The charge against Socrates was, apparently, not that he disbelieved in gods altogether, but only in the recognized gods. Here Xenophon speaks as though he were accused of entire disbelief in any deity. At all events his arguments disprove nothing more; they show that Socrates believed in some Gods, but not necessarily the usual Gods of Greece.

¹⁹ καὶ πράττειν. "(Not only to discuss them, but) also to do;" for this is easily gathered from the next words, ὡς ἐνόμιζεν ἄριστ' ἂν πραχθῆναι. It is virtually like the phrase in Thucydides (ii. 98), ὡς ἔδοξεν οὕτω καὶ ἐχώρουν εὐθύς.

²⁰ ὅπως ἂν ἀποβήσοιτο. The

ἂν here is to be taken with ἀποβήσοιτο, not with ὅπως, for then a subjunctive would be required; and if ἀποβήσοιτο were the optative of the *oratio obliqua*, there would be no ἂν at all. Compare below οἷς ἂν ὄσω Διερ., where οἷς ἂν is "quibuscunque." In I. iii. 2 there is εἰ ἄλλο τι εἴχοιτο τῶν φανερώς ἀδῆλων ὄσω ἀποβήσοιτο, where the optative is used because the matter is viewed rather in relation to those who offered the prayer, than as a mere statement of facts. In other words, it is due to the *oratio obliqua*.

²¹ Καὶ τοὺς μέλλοντας. This use of καὶ is to be noticed. There is not here introduced a new fact or statement, but an instance or illustration of the preceding remark. Καὶ is therefore explanatory. Kühner quotes a good instance from Xen. *Anab.* V. ii. 29, οἱ Ἕλληνες ψευδενέδραν ἐποίησαντο. Καὶ ἀνὴρ προσποιεῖτο τοὺς πολεμίους πειρᾶσθαι λανθάνειν, "So accordingly a man," &c.

²² προσδεῖσθαι. "Want . . . besides (πρὸς)" the usual appliances.

ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη²² αἰρετέα ἐνόμιζεν εἶναι. 8. τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι²³ τοῖς ἀνθρώποις. Οὔτε γάρ τοι τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον, ὅστις καρπώσεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον, ὅστις οἰκήσει· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλὴν γῆμαντι, ἢ εὐφραίνεται, δῆλον, εἰ διὰ ταύτην ἀνιάσεται²⁴. οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως. 9. Τοὺς δὲ μηδὲν τῶν ταούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονῶν ἔφη δαιμονῶν δὲ καὶ τοὺς μαντευομένους ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι²⁵ διακρίνειν οἷον εἴ τις ἐπερωτῇ²⁶, πότερον

²² καὶ ἀνθρώπου γνώμη. "By a man's intellect as well" as by the guidance of the gods; "even by a man's intellect."

²³ δῆλον εἶναι. The infinitive is continued in the relative clause, because ἔφη extends over the whole sentence. Below, in § 13, there is a similar form, ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν εὐ ταῦτα δοξάζειν, where ἔφη is supplied from the general meaning of the previous sentence.

²⁴ εἰ ἀνιάσεται. As Kühner observes, we should insert a "not" here; "whether he will not thereby suffer annoyance." Before, I suppose, Xenophon wrote εἰ συμφέρει, because he implies that it is the more natural result for a general to get some good out of his office. The inference would be, that as he here

says εἰ ἀνιάσεται, he puts naturally the most probable contingency first, and we arrive at the fact that, in his view, a beautiful wife was likelier to cause annoyance than to give pleasure.

²⁵ μαθοῦσι. "After due instruction," whether derived from others, or from their own experience.

²⁶ ἐπερωτῇ. The verb ἐπερωτᾶν, "to ask further questions," is used, because the man is supposed already to have asked the general question, whether it will be to his interest to take in hand the matter alluded to; he is then supposed to make further inquiries about the best way of doing it. Having ascertained that it is proper to drive a chariot, he foolishly asks, who is the best man to drive it.

ἐπιστάμενον ἥνιοχέειν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον ἢ πρότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν²⁰ κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον ἢ ἃ ἔξεστιν ἀριθμήσαντας²¹ ἢ μετρήσαντας ἢ στήσαντας εἰδέναι τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἡγεῖτο· ἔφη δὲ δεῖν ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ μανθάνειν ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστί, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι τοὺς θεοὺς γὰρ οἷς ἂν ὦσιν ἴλεω σημαίνειν.

10. Ἀλλὰ μὴν ἐκεῖνός γε αἰεὶ μὲν²² ἦν ἐν τῷ φανερῷ· πρωτὶ τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνύσια ἦει καὶ πληθούσης ἀγορᾶς²³ ἐκεῖ φανερός ἦν καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι²⁴ συνέσεσθαι· καὶ ἔλεγε μὲν ὥς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. 11. Οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν²⁵ ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν οὔτε λέ-

²⁰ ἐπὶ τῇ ναυῖ. "On board his ship," whereas ἐπὶ ναυῖ (cf. ἐπὶ ζεύγος) would be "on board ship," put generally.

²¹ ἀριθμήσαντας. Of course this might have been ἀριθμήσας (cf. μαθοῦσι above), but the participle is attracted into the accusative case before the infinitive. Either form can be used indiscriminately. Cf. I. ii. 49, φάσκων ἐξεῖναι παρανομίας ἐλόντι δῆσαι; and II. vi. 26, ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοῖς χείρους ἵεναι. And both ἔδωκαν μαθοῦσι διακρίνειν, and ἔδωκαν μαθόντας ποιεῖν, occur here close together.

²² αἰεὶ μὲν. This corresponds to οὐδέποτε δέ below; and between come ἔλεγε μὲν and τοῖς δὲ βουλομένοις. The περίπατοι here mentioned were covered walks for exercise.

²³ πληθούσης ἀγορᾶς. This is merely added as a mark of time, not whenever the market happened to be crowded, but at "full-market time," the forenoon.

²⁴ ὅπου πλείστοις μέλλοι. "Ex mente Socratis dictum," Kühner says. Perhaps; or it may be an optative of indefinite frequency, in all places wherever he was likely to find most persons to talk to.

²⁵ Σωκράτους οὐδὲν κ.τ.λ. The genitive may be an absolute one, and αὐτόν be understood after εἶδεν, "No one was ever a witness when Socrates did any thing." Perhaps when Xenophon began the sentence he had ἡκουσεν in his mind, and added οὔτε πράττοντος εἶδεν, to round the clause. Or the genitive Σωκράτους may depend on οὐδέποτε, and

γοντος ἤκουσεν. Οὐδὲ γὰρ περὶ τῆς τῶν πάντων²⁴ φύσεως ἤπερ τῶν ἄλλων οἱ πλεῖστοι διελέγετο σκοπῶν, ὅπως ὁ καλούμενος²⁵ ὑπὸ τῶν σοφιστῶν²⁶ κόσμος ἔφν, καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυνεν. 12. Καὶ πρῶτον μὲν²⁷ αὐτῶν ἐσκόπει, πότερὰ ποτε νομίσαντες ἱκανῶς ἤδη τὰνθρώπινα εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες ἡγοῦνται τὰ προσήκοντα πράττειν. 13. Ἐθαύμαζε δ', εἰ μὴ φανερόν αὐτοῖς ἐστίν, ὅτι ταῦτα οὐ δυνατόν ἐστίν ἀνθρώποις εὐρεῖν ἐπεὶ καὶ τοὺς μέγιστον φρονούντας²⁸ ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτὰ δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακεῖσθαι

αὐτὸ be supplied after πρῶτος. "No one saw any impious act on the part of Socrates, as engaged in that act."

²⁴ περὶ τῆς τῶν πάντων κ.τ.λ. It was a great merit in Socrates that he narrowed the area of philosophical discussion. The older speculators examined the Cosmos, or Nature, as one vast whole, embracing cosmogony, physica, &c. Socrates discovered the unsatisfactory nature of the hypotheses started by Thales, Pythagoras, and others, in explanation of the phenomena of the Universe, or all existing things, and confined his attention to subjects of really human interest, such as ethica.

²⁵ ὅπως ὁ καλούμενος. There is a union here (noticed in the note on τίς ποτέ, § 1.) of the relative and directly interrogative forms. It seems more usual for the interrogative form to come first and the relative afterwards.

²⁶ σοφιστῶν. The older philosophers and intellectual masters were called "sophists;" it was only later that the word conveyed a disparaging notion, as Plato uses it. See Grote's Hist. of Greece, chap. 67.

²⁷ Καὶ πρῶτον μὲν. This seems to correspond to ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε in § 15. The genitive αὐτῶν depends on πρῶτον, "first in connexion with them" (the speculators on these topics). Socrates wanted to know whether such inquirers fancied they knew all there was to be known about questions of human interest, or thought they might indulge in such superhuman speculations, although they had in consequence to abandon those other questions.

²⁸ τοὺς μέγιστον φρονούντας. The superlative adverb is generally the neuter plural of the superlative adjective, the comparative adverb, the neuter sin-

πρὸς ἀλλήλους. 14. Τῶν τε γὰρ μαινομένων¹⁰ τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὅτιοῦν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν καὶ τοὺς μὲν οὐθ' ἱερὸν οὔτε βωμὸν οὔτ' ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα¹¹ καὶ θηρία σέβεσθαι τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὄν εἶναι¹², τοῖς δ' ἄπειρα τὸ πλῆθος καὶ τοῖς μὲν ἀεὶ κινεῖσθαι¹³ πάντα, τοῖς δ' οὐδὲν ἂν ποτε κινηθῆναι καὶ τοῖς μὲν πάντα γίνεσθαι¹⁴ τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὔτ' ἂν γενέσθαι ποτὲ οὐδὲν οὔτ' ἀπολεῖσθαι. 15. Ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε· ἄρ', ὥσπερ οἱ τὰνθρώπεια μαυθάνοντες ἡγοῦνται τοῦθ', ὃ τι ἂν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων¹⁵ ὅτῳ ἂν βούλωνται ποιήσῃν, οὕτω καὶ οἱ

gular. Perhaps, as Kühner suggests, the form is used because the positive is μέγα φρονεῖν.

¹⁰ Τῶν τε γὰρ μαινομένων. This corresponds to τῶν τε μεριμνώντων a few lines down. This joining clauses by τε . . . τε is more common in verse writers than in prose.

¹¹ ξύλα τὰ τυχόντα. "Any chance blocks of wood." The words can hardly mean wooden images, for τὰ τυχόντα would be inappropriate. Cf. Plato, de Leg. 728 E, ὅτ' προσίμιον ἄλλ' οὐ τὸν τυχόντα λόγον περαινόντες.

¹² ἐν μόνον τὸ ὄν εἶναι. This was the dogma especially of the Eleatic school, Xenophanes, Parmenides, who believed in one continuous *Ens* (or existence), indivisible and unchangeable (οὐδὲ διαίρετόν ἐστιν, ἐπεὶ πᾶν ἐστιν ὁμοῖον), Empedocles, &c. In the next words, τοῖς δὲ ἄπειρα τὸ πλῆθος,

perhaps Democritus, the atomist, is alluded to, and Anaxagoras.

¹³ τοῖς μὲν ἀεὶ κινεῖσθαι. Heraclitus disbelieved in any unchangeable *Ens*; he recognized an eternal flux and reflux only. On the other hand, Zeno the Eleatic denied the possibility of motion altogether. Of course ἐν κινηθῆναι is "could ever be moved."

¹⁴ τοῖς μὲν πάντα γίνεσθαι. This may refer to Democritus, who believed in infinite combinations and resolutions of atoms. The next words may refer to the Eleatics generally, Parmenides, Zeno, &c.

¹⁵ τῶν ἄλλων κ.τ.λ. The construction is ἡγοῦνται ποιήσῃν (the subject of the infinitive being often omitted when it is the same as that of the main verb) ἑαυτοῖς τε καὶ ὅτῳ ἂν βούλωνται (ποιήσαι) τῶν ἄλλων.

τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὴν γνῶσιν, αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσιν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὥρας καὶ ὅτου δ' ἂν⁴⁵ ἄλλου δέωνται τῶν τοιούτων, ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γνῶναι μόνον, ἢ τῶν τοιούτων ἕκαστα γίγνεται; 16. Περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἂν αἰ διελέγετο⁴⁶, σκοπῶν, τί εὖσεβές, τί ἀσεβές· τί καλόν, τί αἰσχρόν· τί δίκαιον, τί ἄδικον· τί σωφροσύνη, τί μανία· τί ἀνδρεία, τί δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικός ἀνθρώπων⁴⁷, καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγεῖτο καλοὺς καγαθοὺς⁴⁸ εἶναι, τοὺς δ' ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκληῖσθαι.

17. "Ὅσα μὲν οὖν μὴ φανερός ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμαστόν ὑπὲρ τούτων⁴⁹ περὶ αὐτοῦ παραγνῶναι⁵⁰ τοὺς δικαστάς· ὅσα δὲ πάντες ᾗδεσαν, οὐ θαυμαστόν, εἰ μὴ τούτων ἐνέθυμήθησαν; 18. Βουλευσας⁵¹ γάρ ποτε καὶ τὸν βουλευτικὸν ὄρκον ὁμῶσας,

⁴⁵ καὶ ὅτου δ' ἂν. Xenophon is fond of this combination of particles καὶ . . . δέ. Cf. I. i. 3, κακεῖνος δέ. Translate, "And of whatever else moreover."

⁴⁶ ἂν αἰ διελέγετο. This use of ἂν to express *habit* or *custom* is to be noticed. It is exactly like our form "he would talk," in the sense of "he used to talk." It seems to have arisen from a suppressed hypothetical clause, "if he ever had an opportunity, then he would talk."

⁴⁷ τί ἀρχικός ἀνθρώπων. "What is one fit to rule men."

⁴⁸ καλοὶ καγαθοί. This expresses the perfection of humanity. The καλὸς καγαθός was possessed of bodily excellence (καλός),—of great importance in

the eyes of a Greek, with his keen sense of beauty,—and moral excellence (ἀγαθός) of character.

⁴⁹ ὑπὲρ τούτων. The use of ὑπέρ, very much in the sense of περί, is not common. Cf. Demosth. cont. Mid. 554, ἡ εἰσαγγελία ἐδόθη ἢ εἰς τὴν βουλήν ὑπὲρ Ἀριστάρχου ὅτι εἴη Νικόδημον ἀπεκτονός; also Soph. Edip. Rex 164, εἰ ποτε καὶ προτέρας ἦτας ὑπὲρ ὀρνυμένας πόλει.

⁵⁰ παραγνῶναι. For this sense of παρά in compounds (*decease*, and so *smile*, *falsely*), cf. παρακαύειν, "to hear incorrectly," παρακόπτειν, "to stamp counterfeit money," παρακρούειν, "to strike a false note."

⁵¹ Βουλευσας. Βουλευέω is used absolutely, in the sense of being

ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλευσείν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγούς μὲν ψήφῳ τοὺς ἀμφὶ Θράσυλλον¹⁹ καὶ Ἐρασινίδην ἀποκτείνειν πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων, ἀλλὰ περὶ πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι²⁰ τοὺς ἀπειλοῦντας.
 19. Καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὅν τρόπον οἱ πολλοὶ νομίζουσιν οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι²¹. Σωκράτης δὲ πάντα μὲν ἡγεῖτο θεοὺς εἰδέναι, τὰ τε

a member of the βουλή, or council of five hundred. Of course the aorist is used in its distinctive meaning; it is not, "while being," but "after he was made, a Senator." Βουλευσείν, "to be a senator," occurs below, I. ii, 85, and ἀρχας, "having been elected Archon," II. vi. 25. The Senate was divided into ten bodies of fifty (πεντάκταις), who were in office for thirty-five or thirty-six days, in rotation; of these, again, bodies of ten (πρόεδροι) presided in the senate during seven days, and the chairman of the πρόεδροι for the day being was ἐπιστάτης. On this officer devolved the duty of putting questions to the vote of the assembly (ἐπιψηφίζειν).

¹⁹ τοὺς ἀμφὶ Θράσυλλον. "Thrasyllus and Erasiniides, and their fellow-officers." This refers to the charge brought against the Athenian commanders at Arginusæ, who were accused of having neglected to collect for burial the bodies of their dead sailors. They were condemned and executed,

"for no other reason," says Montaigne, "but that the Greeks followed their blow, and pursued the advantages prescribed them by the law of arms." Nevertheless, the commanders do seem to have been somewhat in fault. See Grote's Hist. of Greece, ch. 64.

²⁰ φυλάξασθαι. This is connected by καὶ with εὐορκεῖν, not with χαρίσασθαι: "he thought it better to observe his oath, than to gratify the people, and take his chance as he best could against those who threatened him." Probably there is a change of tense from the present (εὐορκεῖν) to the aorist (φυλάξασθαι), because, in the former, the general habit is thought of, Socrates wished to be a person regardful of oaths; in the latter, the particular necessity, arising from his conduct then, of guarding against his enemies is spoken of.

²¹ τὰ δ' οὐκ εἰδέναι. From thinking them probably not worthy of their attention.

λεγόμενα⁵⁵ καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρῆναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

20. Θαυμάζω οὖν, ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδὲν ποτε περὶ τοὺς θεοὺς οὐτ' εἰπόντα⁵⁶ οὔτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν, οἷά τις ἂν καὶ λέγων καὶ πράττων εἴη τε καὶ νομίζοιτο εὐσεβέστατος.

CHAPTER II.

1. Θαυμαστὸν δὲ φαίνεται μοι καὶ τὸ πεισθῆναί τινος, ὡς Σωκράτης τοὺς νέους διέφθειρεν, ὃς πρὸς τοῖς εἰρημένοις πρῶτον μὲν ἀφροδισίων καὶ γαστρὸς πάντων

⁵⁵ τὰ τε λεγόμενα κ.τ.λ. The article is here put once only, because the things λεγόμενα and πραττόμενα are viewed as forming a single class. Opposed to these, or not included in them, are the things σιγῇ βουλευόμενα; therefore to the last class the article is again prefixed. This is a common principle. Cf. III. x. 5, τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινὸν τε καὶ ἀνελεύθερον. For the same principle somewhat expanded, compare Thucyd. vi. 44, τοὺς σιτοποιούς καὶ λιθολόγους καὶ τέκτονας, in the sense of the whole class of artificers, comprising bakers, masons, and carpenters. Also Thucyd. i. 1, τῶν Πελοποννησίων καὶ Ἀθηναίων, "the belligerents made up of Peloponnesians on the one side, and Athenians on the other." The reader may consult a note on the former

passage in my edition of Thucydides' Sicilian Expedition.

⁵⁶ τὸν . . . οὐτ' εἰπόντα. These words of course, as Kühner observes, describe Socrates, not as the Athenians viewed him (for that would have required τὸν μηδέν, &c.), but as he appeared to Xenophon, so that the negative is a direct one. The aorists are used because it is implied that there was no single instance of any impious word or act on the part of Socrates. The present participles imply that he was in the constant habit of acting in the way described. That after writing περὶ τοὺς θεοὺς, Xenophon should write περὶ θεῶν is nothing unusual. These changes of construction often occur. An extreme case occurs in Æschylus, Agamemnon, 659, ὁρῶμεν ἀνθοῦν πέλαγος Αἰγαίου νεκροῖς ἄνδρα Ἀχαιῶν ναυτικῶν τ' ἐραιπίων.

ἀνθρώπων ἐγκρατέστατος ἦν, εἶτα⁸⁷ πρὸς χειμῶνα καὶ θέρος καὶ πάντας πόνους καρτερικώτατος⁸⁸, ἔτι δὲ πρὸς τὸ μετρίων δαΐσθαι πεπαιδευμένος οὕτως, ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥαδίως ἔχων ἀρκούντα. 2. Πῶς οὖν, αὐτὸς ὢν τοιοῦτος, ἄλλους ἂν ἢ ἀσεβεῖς ἢ παρονόμους ἢ λίχνους ἢ ἀφροδισίων ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς ἐποίησεν; ἀλλ' ἐπαύσε μὲν⁸⁹ τούτων πολλοὺς ἀρετῆς ποιήσας ἐπιθυμείν καὶ ἐλπίδας παρ-
ασχών, ἂν ἑαυτῶν ἐπιμελῶνται, καλοὺς καὶ ἀγαθοὺς ἔσεσθαι. 3. Καίτοι γε⁹⁰ οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὢν ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντάς ἑαυτῷ, μιμουμένους ἐκείνον⁹¹ τοιούσδε γενήσεσθαι. 4. Ἀλλὰ

⁸⁷ εἶτα. This corresponds to *πρῶτον μὲν*, the *δέ* with *εἶτα* and *ἔπειτα* being often omitted. Cf. I. iv. 11, IV. ii. 81, and Thucyd. i. 18, *ἀλίγον μὲν χρόνον ξυνέμεινεν ἢ ἀμυχμία, ἔπειτα διενεχθέες ἐπολέμησαν*.

⁸⁸ *καρτερικώτατος*. Socrates is represented as going barefoot all the year round, and even in the inclement winter of Thrace, when on service at Potidæa, he made no change in his practice. Summer and winter he wore the same cloak. His whole aim seems to have been to carry out the maxim, that "man wants but little here below." For his abstemious habits in the matter of food and drink, see I. iii. 6, 6.

⁸⁹ ἀλλ' ἐπαύσε μὲν. The corresponding clause to this seems to be *καίτοι γε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου*. The transition from the regular optative form *εἰ ἐπιμελοῖντο* to the subjunctive *ἂν ἐπιμελῶνται* is very common, from the natural liveliness of the Greek mind and

its tendency to describe every thing dramatically, as actually in process of occurring.

⁹⁰ Καίτοι γε. This combination of particles occurs also in IV. ii. 7. I do not quite understand Kühner's view of the matter in a note he gives here, but it seems to me that the force of *γέ* is what it is elsewhere, "at least," "at all events," having a restrictive sense. Socrates induced many to abandon certain habits; and yet this remark must be so far restricted (*γέ*) as to leave it true that he never undertook formally to cure them; it was his example that was thus effective. This is the train of thought conveyed, I think, clearly by "and yet at least," or "at all events."

⁹¹ ἑαυτῷ, μιμουμένους ἐκείνον. This change of pronouns is not very easy to explain. In the first clause with *ἑαυτῷ*, Socrates is regarded as the main subject, and the pronoun referring to him is therefore made reflexive; he is

μὴν καὶ τοῦ σώματος αὐτός τε οὐκ ἡμέλει τοὺς τ' ἀμελοῦντας οὐκ ἐπὶναι. Τὸ μὲν οὖν ὑπερεσθίοντα ὑπερπονεῖν⁴¹ ἀπεδοκίμαζε, τὸ δέ, ὅσα γ' ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν⁴² ἐδοκίμαζε ταύτην γὰρ τὴν ἔξω ὑγμεινὴν τε ἱκανῶς εἶναι καὶ τὴν τῆς

the centre, as it were, round which the narrative turns. In the second clause he is viewed with reference to his auditors, not himself, and to them, of course, he is only *αὐτός* or *ἐκείνους*, not *ἑαυτῶν*, the reflexive sense being no longer right. Another explanation, somewhat of the same kind, would be that the *ἐκείνους* describes Socrates with reference to the writer, not the companions of Socrates. With this view compare Thucyd. vii. 17, *καὶ τοὶ αἱ ἐκείνους ἐπὶ τῷ ἑαυτῶν πρὸς τοὺς ἀλλήλους αὐτῶν ἔσαν αἱ Ἀθηναῖοι καλῶνται*, where *αὐτῶν* might have been more naturally *ἐφ' αὐτῶν*, the indirect reflexive, pointing to the Corinthians as the subjects of the sentence, but *αὐτῶν* describes them from the point of view either of the author or the Athenians. See my note on the passage. *Ἐκείνους* is used here instead of *αὐτῶν*, as Kühner says, because it is emphatic, which *αὐτῶν* would not be. And this seems probable, for cf. Thucyd. iv. 29, *ὅτε προστίθενται ἅν ἀνὰ τοὺς ἀποδοκίμους, ἐπ' ἐκείνους γὰρ ἅν εἶναι τὴν ἐπιχείρησιν*. But there seem passages where the change is apparently quite arbitrary, as Thucyd. i. 132, *καὶ οὕτως ἔσαν ἅν αὐτῶν καὶ πικρότατος ἔκτιστος*. In the next words the use of *καὶ οὕτως* is to be noticed. The pronoun used retrospectively is generally *καὶ οὕτως*. Cf. Thucyd. vi.

41, *καὶ οὕτως μὲν Ἀθηναῖοις εἶτα*. But compare Thucyd. vi. 2, *βάρβαροι μὲν εὖν τοσούτοις Σικελίας φασαν*, by way of summing up: and below, I. vii. 5. I do not know whether the use of *καὶ οὕτως* in these cases is to be put down to the same tendency which explains the present form above in *ἅν ἑαυτῶν ἐπιμαλῶνται*, a desire to be vivacious, and speak of the men as present, "such as we have got here before us in our minds" (*καὶ οὕτως*); as *ἅν* is *ἅν*, the man *ἅν* before us. If so, *καὶ οὕτως* here would not be so much "the characters mentioned before," as "the characters we have before us." There is a passage in Soph. Ajax 313, where *καὶ οὕτως* γένος is used apparently with a back reference, *καὶ οὕτως* being used a few lines below. A similar principle might explain this.

⁴² *ἐκπονεῖν* *ἐκπονεῖν*. Here Socrates alludes to the vast amount of eating got through by athletes, to repair the waste of their violent exertions in training. Athenaeus (bk. x.) gives some instances of this voracity, and Theocr. (iv. 10) speaks of a pugilist taking twenty sheep to keep him while training and on the journey.

⁴³ *ἐκπονεῖν*. "To work the full tale (*ἐκ*) of what the mind submits to with pleasure," or "to work off what amount of food the inclination takes." Perhaps the latter is the real sense.

ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 5. Ἄλλ' οὐ μὴν θρυπτικὸς γε οὐδὲ ἀλαζονικὸς ἦν οὐτ' ἀμπεχόνῃ οὔθ' ὑποδέσκει οὔτε τῇ ἄλλῃ διαίτῃ οὐ μὴν οὐδ' ἐρασι χρημάτων γε τοὺς συνόντας ἐποίει· τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο⁶⁴ χρήματα. 6. Τοῦτου δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι· τοὺς δὲ λαμβάνοντας τῆς ὀμλίας μισθὸν ἀνδράποδιστὰς ἑαυτῶν ἐπεκάλει⁶⁵ διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν⁶⁶ ἂν λάβοιεν τὸν μισθόν. 7. Ἐθαύμαζε δ' εἰ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττετο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔχειν φίλον ἀγαθὸν κτησάμενος⁶⁷, ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς καὶ ἀγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν⁶⁸ ἔξοι. 8. Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοιούτου

⁶⁴ οὐκ ἐπράττετο. For the double accusative with πρᾶττεσθαι in the sense of "exacting payment" cf. Demosth. contra Aph. p. 845, εἰ μὲν ἐπεπράγματ' αὐτὸν τῆς δίκης. This fee-accepting on the part of the sophists was made a constant source of reproach against them by Socrates and Plato—unreasonably as a broad principle—whose argument was, that one was bound to make one's neighbours virtuous, without receiving money for it (see the next section). They sneer at the sophists, because they made a living by this. Protagoras is spoken of as requiring a fee of more than 400*l*.

⁶⁵ ἐπεκάλει. A more usual compound in this contemptuous sense is ἀποκαλεῖν. Cf. I. ii. 57, τοῖς δὲ κυβερνῶντας ἀργεὺς ἀποκαλεῖ.

⁶⁶ παρ' ὧν. That is, διαλέγεσθαι τοῦτοις παρ' ὧν ἂν λάβοιεν. Here ἂν does not go with ὧν in the sense of "whomsoever," for

the *oratio obliqua* of ὧν ἂν λάβοιεν would be ὧν λάβοιεν, without ἂν. The particle is to be joined with λάβοιεν, "should happen to take." See however a note on IV. i. 2.

⁶⁷ κτησάμενος. This is not the same as πεκτημένος; that would be "possessing;" the acrist is "having acquired;" the act being regarded, not the consequent state.

⁶⁸ μὴ τὴν μεγίστην χάριν. The usual construction after verbs of fearing is μὴ εὖ in this sense. Cf. Thucyd. iii. 67, δεῖδιμεν μὴ εὖ βέβαιαι ᾖτε. I think Kühner's view is right, that the whole sentence represents Socrates' thoughts, and so the colouring of the *oratio obliqua* pervades the whole, suggesting the use of μὴ instead of εὖ. He quotes a similar passage from Thucyd. ii. 13, Περικλῆς, ἐπεισεύσας μὴ τοὺς ἀγροὺς αὐτοῦ παραλίπῃ καὶ μὴ (for εὖ) δρᾶσθαι.

οὐδέν ἐπίστανε δὲ τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξα-
μένους ἅπερ αὐτὸς ἐδοκίμαζεν εἰς τὸν πάντα βίον ἑαυτῷ
τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. Πῶς ἂν οὖν
ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα⁶⁹ ἡ
τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστίν.

9. Ἀλλὰ, νῆ Δία⁷⁰, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει
τῶν καθεστώτων νόμων τοὺς συνόντας λέγων, ὥς μωρὸν
εἶη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου⁷¹ καθ-
ίστασθαι, κυβερνήτῃ δὲ μηδένᾳ θέλειν κεχρῆσθαι,
κυαμευτῷ, μηδὲ τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλα⁷²·
τοιαῦτα, ἃ πολλῷ ἐλάττονας βλάβας ἀμαρτανόμενα
ποιεῖ τῶν περὶ τὴν πόλιν ἀμαρτανομένων τοὺς δὲ
τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους καταφρονεῖν
τῆς καθεστώσης πολιτείας, καὶ ποιεῖν βιαίους. 10. Ἐγὼ
δ' οἶμαι τοὺς φρόνησιν ἀσκοῦντας καὶ νομίζοντας ἱκα-
νοὺς ἔσεσθαι⁷³ τὰ συμφέροντα διδάσκειν τοὺς πολίτας
ἡκιστα γίνεσθαι βιαίους, εἰδότας, ὅτι τῇ μὲν βίᾳ
πρόσεισιν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν
ἀκινδύνως τε καὶ μετὰ φιλίας ταῦτα γίνεται οἱ μὲν

⁶⁹ εἰ μὴ ἄρα. "Unless per-
chance." The particle ἄρα draws
an inference. This inference is
not quite obvious at first sight
here; but the idea is, unless—
which is a legitimate consequence
of this account—we are ready to
admit that a pursuit of virtue is
a corrupting occupation.

⁷⁰ Ἀλλὰ, νῆ Δία. These words
are used to introduce a supposed
argument of an adversary, as "at
enim" in Latin. They are very
common in the Orators. Cf.
Demosth. contra Philip. II. p. 69,
ἀλλὰ νῆ Δία εἴποι τις ἂν ὡς πάντα
ταῦτα εἰδὼς ἔπραξεν. Below, the
optative εἴη is that of the oratio
obliqua.

⁷¹ ἀπὸ κυάμου. "By ballot;"

for which purpose beans were
used (κύαμος). The senate of the
five hundred is spoken of by Thu-
cydides as ἡ βουλὴ ἡ ἀπὸ κυάμου.
The middle καθίστασθαι is used
in the sense of "appointing to
rule one," "sibi creare." Others
construe it passively.

⁷² μηδ' ἐπ' ἄλλα. That is,
μηδὲ κεχρῆσθαι τοιούτῳ τινι (i. e.
κυαμευτῷ) ἐπὶ ἄλλα.

⁷³ ἱκανοὺς ἔσεσθαι. The accu-
sative is the right case here be-
fore the infinitive, because the
subject of the sentence, τοὺς
ἀσκοῦντας, is in the accusative
case: otherwise the words would
run οἱ νομίζοντες ἱκανοὶ ἔσεσθαι
("will prove, when tested, able
to" &c.).

γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὡς κεχαρισμένοι⁷⁴ φιλοῦσιν. Οὐκ οὖν τῶν φρόνησιν ἀσκούντων τὸ βιάζεσθαι⁷⁵, ἀλλὰ τῶν ἰσχὺν ἀνευ γνώμης ἐχόντων τὰ τοιαῦτα πράττειν ἐστίν. 11. Ἀλλὰ μὴν καὶ συμμάχων⁷⁶ ὁ μὲν βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ ὀλέγων, ὁ δὲ πείθειν δυνάμενος οὐδενός· καὶ γὰρ μόνος ἡγοῖτ' ἂν δύνασθαι πείθειν καὶ φονεύειν δὲ τοῖς τοιούτοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναί τινα βούλοιτ' ἂν μᾶλλον ἢ ζῶντι πειθομένῳ χρῆσθαι ; }

12. Ἀλλ' ἔφη γε ὁ κατήγορός⁷⁷, Σωκράτει ὁμιλητὰ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης⁷⁸ πλεῖστα κακὰ τὴν πόλιν ἐποίησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλυγαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαίότατος ἐγένετο, Ἀλκιβιάδης δὲ αὐτῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστότατος καὶ βιαιυτατος.

13. Ἐγὼ δ', εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν ἐποίησάτην, οὐκ ἀπολογήσομαι τὴν δὲ πρὸς Σωκράτην συνουσίαν

⁷⁴ ὡς κεχαρισμένοι. "As having had a favour put on them." The favour is, that people have given them the option of refusing or granting the request. The word can also mean "as having conferred a favour," being used as a perfect middle. The former seems to me the more natural way.

⁷⁵ τὸ βιάζεσθαι. This is the subject of ἐστίν, and is paraphrased by τὰ τοιαῦτα πράττειν in the next line. The real order is, τὰ βιάζεσθαι ἐστὶν τῶν ἀσκούντων, ἀλλ' ἐστὶ τῶν ἐχόντων πράττειν τὰ τοιαῦτα, for βιάζεσθαι has the article and, πράττειν has not.

⁷⁶ καὶ συμμάχων. "Allies in addition to" his own violence.

⁷⁷ Ἀλλ' ἔφη γε ὁ κατήγορος. The force of γέ is, that, whatever truth there might be in the

previous remarks, at all events the fact next to be stated could not be explained away.

⁷⁸ Κριτίας τε καὶ Ἀλκιβιάδης. Critias was one of the most prominent and unscrupulous members of the thirty tyrants, established at Athens after its overthrow by Lysander. Alcibiades did fatal injury to his country by passing over to Sparta at the beginning of the Sicilian expedition, and suggesting the fortification of Deceleia, and in other respects pointing out to their enemies the weak points of the Athenians. In his subsequent conduct he showed self-interest to be his only guide. The connexion of Socrates with these men was not likely to increase his popularity, however temporary and unavoidable that connexion was.

αὐτοῖν ὡς ἐγένετο διηγήσομαι. ¹⁴ Ἐγενέσθην μὲν γὰρ δὴ ¹⁹ τὸν ἄνδρα τοῦτω φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένῳ τε πάντα δι' ἑαυτῶν πράττεσθαι, καὶ πάντων ὀνομαστοτάτῳ γενέσθαι· ἦδεσαν δὲ Σωκράτην ἀπ' ἐλαχίστων μὲν χρημάτων ἀνταρκέστατα ζῶντα ²⁰, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγόμενοις αὐτῷ πᾶσι χρώμενον ²¹ ἐν τοῖς λόγοις, ὅπως βούλοιτο. 15. Ταῦτα δὲ ὁρῶντε καὶ ὄντε οἷω προεῖρησθον, πότερόν τις αὐτῷ φῆ ²² τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαντε, εἰ ὁμιλησαίτην ἐκεῖνον, γενέσθαι ἂν ἰκανωτάτῳ λέγειν τε καὶ πράττειν; 16. Ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖς ἢ ζῆν ὅλον τὸν βίον, ὥσπερ ζῶντα Σωκράτην ἐώρων, ἢ τεθνάναι, ἐλέσθαι ἂν μᾶλλον αὐτῷ τεθνάναι. Δῆλόν δ' ἐγενέσθην ἐξ ὧν ἐπραξάτην ²³· ὡς

¹⁹ γὰρ δὴ. The particle δὴ is here used because the fact introduced by γὰρ is a notorious one. Cf. οὐ γὰρ δὴ ἴσους γε πάντας εἶμαι σε ποιεῖν, "for of course I do not think," &c. Sometimes δὴ, although following γὰρ, qualifies another word, as in II. iv. 1, τοῦτο μὲν γὰρ δὴ πολλῶν ἔφαθ' ἀπαύειν, where τοῦτο δὴ are to be connected in the sense of "this very thing." Below, βουλομένῳ seems to be added to ἐγενέσθην repeated, "and they turned out to be (the socrists) anxious."

²⁰ ἀπ' ἐλαχίστων . . . ζῶντα. For this use of ἀπ' in connexion with ζῶντα, cf. Thucyd. i. 2, ὅσον ἀποζῆν, "enough to live off."

²¹ πᾶσι χρώμενον. This was, no doubt, the great excellence of Socrates as a dialectician. His powerful *elenchos* drove his antagonists out of untenable posi-

tions, until they were forced to admit they had no position left which they could hold. Thus all ungrounded opinions were got rid of, and the ground cleared. In such dialogues as the *Laches* (on bravery) and the *Euthyphron* (on holiness), definition after definition is proved to be worthless. This is the kind of feature Xenophon probably has in view.

²² πότερόν τις αὐτῷ φῆ: "Is one to say?" Cf. the common phrase τί γάρ, "what is to become of me?" Cf. Demosth. Philip. III. p. 115, αἶψα τοῦτον εἰρήνην ἔγειν ἐγὼ φῶ πρὸς ὑμᾶς.

²³ ἐγενέσθην ἐξ ὧν ἐπραξάτην. This does not mean that their general conduct showed this, for the socrists are used in their proper sense; they proved the truth of the remark by the particular act described in the next

γὰρ τάχιστα κρείττονε τῶν συγγυνομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὥνπερ ἕνεκα Σωκράτους ὠρεχθήτην.

17. Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα, ὅτι χρῆν τὸν Σωκράτην μὴ πρότερον τὰ πολιτικά διδάσκειν τοὺς συνόντας, ἢ σωφρονεῖν. Ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ αὐτοὺς δεικνύντας τε τοῖς μαθάνουσιν, ἥπερ αὐτοὶ ποιούσιν ἃ διδάσκουσι, καὶ τῷ λόγῳ προσβιβάζοντας¹⁶. 18. Οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς ξυνοῦσιν ἑαυτὸν καλὸν καγαθὸν ὄντα, καὶ διαλεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. Οἶδα δὲ κακεῖνω¹⁷ σωφρονοῦντε. ἔστε Σωκράτει συνήστην, οὐ φοβουμένω, μὴ ζημιοῦντο ἢ παίριντο ὑπὸ Σωκράτους, ἀλλ' οἰομένω τότε κράτιστον εἶναι τοῦτο πράττειν.

19. Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἄδικος¹⁸ γένοιτο, οὐδὲ ὁ σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδέν¹⁹, ὧν μάθησις ἐστίν, ὁ μαθὼν ἀνεπιστήμων ἂν ποτε γένοιτο. Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γινώσκω· ὁρῶ γάρ,

sentence, the act of leaving Socrates as soon as their end was gained. This is further shown by the use of the imperfect just after (ἐπραττέτην).

¹⁶ προσβιβάζοντας. "Bringing them over to their view." Cf. Plato, Meno 74 B, ἀλλ' ἐγὼ προθυμήσομαι ἡμῶς προσβιβάζσαι.

¹⁷ κακεῖνω. "These two also" (as well as Socrates himself).

¹⁸ ὁ δίκαιος ἄδικος. In one sense this is true, so that the assertion might easily be maintained, unless the just man be first defined. If "a just man" be one who acts justly in some particular act, when that act is done, of course a just man cannot

be unjust, for if he does an unjust act, he thereby forfeits the right to be called just in that respect. It is merely asserting that a man cannot have two opposite qualities at once with reference to the same act. But if "a just man" be one who by a course of just acts acquires a habit more or less confirmed of justice, then a man just in the main and in general tendency, may be unjust in a particular case without destroying his claim to the virtue of habitual justice.

¹⁹ οὐδὲ ἄλλο οὐδέν. The construction is οὐδὲ ὁ μαθὼν ἄλλο οὐδέν τούτων ὅν μάθησις ἐστίν ἂν ποτε ἀνεπιστήμων τούτου γένοιτο.

ὥσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσχοῦντας⁸⁸ οὐ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσχοῦντας οὐ δυναμένους· οὔτε γὰρ αὖ δεῖ πράττειν, οὔτε ὧν δεῖ ἀπέχεσθαι δύνανται. 20. Διὸ καὶ τοὺς νείεις⁸⁹ οἱ πατέρες, κὰν ὥς σόφρονες, ὁμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἵργουσιν, ὡς τὴν μὲν⁹⁰ τῶν χρηστῶν ὁμιλίαν ἀσκησιν οὐσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὃ τε λέγων⁹¹.

Ἐσθλῶν μὲν γὰρ ἅπ' ἐσθλὰ διδάξεται· ἦν δὲ κακοῖσιν
 Συμμίσγης, ἀπολείς καὶ τὸν ἑόντα νόον,

καὶ ὃ λέγων

Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ' ἐσθλός.

| 21. Κἀγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γάρ, ὥσπερ τῶν ἐν μέτρῳ πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην ἐγγυγνομένην. "Ὅταν δὲ τῶν

⁸⁸ ὥσπερ . . . τοὺς ἀσχοῦντας κ.τ.λ. It seems the simplest explanation of this accusative to suppose it governed by ὁρῶ, the verb extending over both clauses. Kühner and others explain it by a very usual attraction, after the fashion of πολλὰ ἡδὲν ἐσσι χαρίζεσθαι εἴς σοι ἀνδρί, II. ix. 8, for εἴς σε εἴ. Kühner quotes Cypri. I. iv. 115, Κύρη ἡδετο οὐ δυναμένη σιγᾶν ἀλλ' ὥσπερ σκύλακι γενναίῳ ἀνακλάζοντι. Below ἀπέχεσθαι is taken twice, with δύνανται and δεῖ.

⁸⁹ Διὸ καὶ τοὺς νείεις. "For which reason also" (καί). In the next words, κὰν ὥς σόφρονες, the καί qualifies the hypothesis conveyed by εἴεν; representing it as improbable, "even supposing them to be." Ἐάν καί is nearly equi-

valent to "although."

⁹⁰ ὡς τὴν μὲν κ.τ.λ. This accusative absolute with ὥς (in the sense of "under the idea that") is common. Cf. II. iii. 8, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. Also μισθὸν αἰτοῦσιν ὥς οὐχὶ αὐτοῖσιν ὀφέλεια ἐσομένην. Plato, Rep. 845 E. Of course the presence of the article shows τὴν μὲν ὁμιλίαν to be the subject, and ἀσκησιν the predicate.

⁹¹ ὃ τε λέγων. This is Theognis, a sententious poet, who lived about B.C. 640. In the pentameter καὶ τὸν ἑόντα νόον is "even the sense you have." Who is the author of the next verse, does not seem to be known.

νουθετικῶν λόγων ἐπιλάβηται τις, ἐπιλέλησται²² καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπεθύμει τούτων δ' ἐπιλαβόμενον οὐδὲν θαυμαστὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. 22. Ὅρῳ δὲ καὶ τοὺς εἰς φιλοποσίαν προάχθέντας καὶ τοὺς εἰς ἔρωτας²³ ἐγκυλισθέντας ἦγγον δυνάμενους τῶν τε δεόντων ἐπιμελεῖσθαι, καὶ τῶν μὴ δεόντων ἀπέχεσθαι πολλοὶ γὰρ καὶ χρημάτων²⁴ δυνάμενοι φείδεσθαι, πρὶν ἐρᾶν, ἐρασθέντες οὐκέτι δύνανται καὶ τὰ χρήματα καταναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται. 23. Πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα πρόσθεν αὐθις μὴ σωφρονεῖν, καὶ δίκαια δυνηθέντα πράττειν αὐθις ἀδυνατεῖν; Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ²⁵ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη ἐν τῷ γὰρ αὐτῷ σώματι συμπεφυτευμένη τῇ ψυχῇ αἱ ἡδوناὶ πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην²⁶ ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

24. Καὶ Κριτίας δὴ²⁷ καὶ Ἀλκιβιάδης ἕως μὲν

²² ἐπιλέλησται καὶ ὧν κ.τ.λ. That is, ἐπιλέλησται καὶ (τούτων) ὧν (for δ) πάσχουσα ἡ ψυχὴ, κ.τ.λ. The meaning is that he forgets also (καὶ) the feelings under the influence of which (δ) πάσχουσα his soul was eager for temperance.

²³ εἰς ἔρωτας. This plural use of abstract terms is very common in the Greek writers. They seem to express the plural sum of many single instances. Thucydides (vii. 55) speaks of cities as μεγάλην ἐχούσαις. Cf. also Plato, Repub. 618 A, τὰς δὲ καὶ ἐς πτωχείας τε καὶ φουγὰς καὶ εἰς πτωχείας τελευτώσας, i.e. in various instances of poverty, &c.

²⁴ καὶ χρημάτων κ.τ.λ. "Their

money as well as their love." Their money-spending and their love go hand in hand; when one begins, so does the other. Below, καταναλώσαντες is "after spending every farthing," as it were, down to the very last (κατὰ).

²⁵ ἀσκητά. Some editions have ἀσκητέα; the difference being that ἀσκητά means "are capable of being taught," the other that "they ought to be taught." The first meaning is clearly the one required here.

²⁶ τὴν ταχίστην. "The quickest way" (ὁδὸν understood). Cf. Herod. i. 126, ἐπίστασθε τοῦ Ἀστούγου τὴν ταχίστην.

²⁷ Καὶ Κριτίας δὴ. The particle seems resumptive, bringing back

Σωκράτει συνήστην, ἐδυνάσθην, ἐκείνῳ χρωμένῳ συμμάχῳ, τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντες, Κριτίας μὲν φηγὼν εἰς Θετταλίαν¹⁰, ἐκεῖ συνῆν ἀνθρώποις ἀνομία μᾶλλον ἢ δικαιοσύνη χρωμένοις· Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σέμνων γυναικῶν θηρώμενος, διὰ δύνανται δὲ τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις¹¹ ὑπὸ πολλῶν καὶ δυνατῶν (κολακεύειν) ἀνθρώπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ ῥαδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω καὶ ἐκεῖνος¹⁰⁰ ἡμέλησεν αὐτοῦ.¹ 25. Τοιούτων δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ¹ μὲν ἐπὶ γένει, ἐπηρμένῳ δ' ἐπὶ πλούτῳ, πεφυστημένῳ δ' ἐπὶ δυνάμει, διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ δὲ πᾶσι τούτοις διεφθαρμένῳ, καὶ πολὺν χρόνον ἀπὸ Σωκράτους γεγονότε, τί θαν-

the general discussion to the point whence it diverged, "Now both Critias," &c. Leaving the general argument, Xenophon comes to this particular case. This quite suits the general force of δὴ.

¹⁰ φηγὼν εἰς Θετταλίαν. Critias seems to have been banished from Athens just before the trial of the generals at Arginusæ. In Thessaly, whither he retired, he is said to have joined a party who armed the serfs (Penestæ) against their masters.

¹¹ καὶ τοῖς συμμάχοις. An instance of this influence over the allies of Athens is given by Thucydides, who mentions that on the accusation against Alcibiades of being concerned in the mutilation of the Hermae just before the sailing of the Sicilian expedition, the Demos was inclined to hush up the matter for a time, for fear

of offending bodies of Mantineans and Argives who had been induced by his influence to join the armaments.

¹⁰⁰ οὕτω καὶ ἐκεῖνος. The subject of ἡμέλησεν has already been mentioned at the beginning of the sentence, Ἀλκιβιάδης δέ, but the words ὥσπερ οἱ ἀθληταί, κ.τ.λ., naturally suggest ἐκεῖνος.

¹ ὠγκωμένῳ μὲν. The construction is τί δὲ θαυμαστὸν εἰ, τοιούτων συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ μὲν, κ.τ.λ. ἐγενέσθην ὑπερηφάνῳ (for the sorist see a previous note). The difference of case in συμβάντων and ὠγκωμένῳ arises from the fact that the subject of the latter is the same as that of the main verb, and of the former not, and consequently the rule for the genitive absolute applies.

μαστόν, εἰ ὑπερηφάνῳ ἐγενέσθην; 26. Εἶτα, εἰ μὲν τι¹ ἐπλημμελησάτην, τούτου Σωκράτην ὁ κατήγορος αἰτιᾶται; ὅτι δὲ νέω ὄντε αὐτῷ, ἥνικα καὶ ἀγνωμονεστάτῳ καὶ ἀκρατεστάτῳ εἰκὸς εἶναι, Σωκράτης παρέσχε σῶφρονε, οὐδενὸς ἐπαίνου δοκεῖ τῷ κατηγόρῳ ἄξιος εἶναι; 27. Οὐ μὲν τὰ γέ ἄλλα οὕτω κρίνεται τις μὲν γὰρ αὐλητής, τίς δὲ καὶ κιθαριστής, τίς δὲ ἄλλος διδάσκαλος ἱκανοὺς ποιήσας² τοὺς μαθητάς, ἐὰν πρὸς ἄλλους ἐλθόντες χεῖρους φανῶσιν, αἰτίαν ἔχει³ τούτου; τίς δὲ πατήρ, ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ σῶφρονι ᾧ, ὕστερον δὲ ἄλλῳ τῷ συγγενόμενος πονηρὸς γένηται, τὸν πρόσθεν αἰτιᾶται; ἀλλ' οὐχ ὅσῳ⁴ ἂν παρὰ τῷ ὑστέρῳ χείρων φαίνεται, τοσοῦτῳ μᾶλλον ἐπαινεί τὸν πρότερον; ἀλλ' οἳ γε πατέρες⁵ αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παίδων πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, ἐὰν αὐτοὶ σωφρονῶσιν. 28. Οὕτω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν εἰ μὲν αὐτὸς⁶ ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι· εἰ δ'

¹ εἰ μὲν τι κ.τ.λ. The point conveyed here by μὲν and δέ is, the inconsistency of the two things occurring together. If Socrates bore the blame of the ill conduct of his associates, he ought to have shared the credit of their good conduct during their intercourse with him.

² ἱκανοὺς ποιήσας. Of course ἱκανοὺς from its position is the predicate, and is not to be taken as merely qualifying μαθητάς.

⁴ ἀλλ' οὐχ ὅσῳ. Ἀλλά expresses strong opposition, excluding any former supposition. It is therefore naturally found with a negative in the previous clause. For instance I. vi. 2, οὐ μόνον φαῦλον ἀλλὰ τὸ αὐτὸ ἰμάνιον ἠμφίεσαι. Here the previous sen-

tence, although interrogative in form, contains virtually a negative.

⁵ ἀλλ' οἳ γε πατέρες αὐτοί. "Why even the very fathers amongst us." The force of γέ is not very clear at first sight. Kühner says it is "auctiva," which I do not quite understand. It seems to qualify πατέρες; "our fathers at all events" (and *a fortiori* others). It is at least true of them, and as they are the least favourable case, it is probably true of all others.

⁶ εἰ μὲν αὐτός. The pronoun, as usually in the nominative case, is emphatic, "if he personally." For the imperfect here, see note on I. i. 5.

αὐτὸς⁷ σωφρονῶν διетέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;

29. Ἄλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους φαῦλα πράττοντας ὁρῶν ἐπῆναι, δικαίως ἂν ἐπετιμᾶτο. Κριτίαν μὲν τοίνυν⁸ αἰσθανόμενος ἐρῶντα Εὐθυδήμου καὶ πειρῶντα χρῆσθαι, καθάπερ οἱ πρὸς τὰ φροδίδια τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε φάσκων ἀνελεύθερόν τε εἶναι καὶ οὐ πρέπον ἀνδρὶ καλῷ καὶ γαθῷ, τὸν ἐρώμενον, ᾧ βούλεται πολλοῦ ἄξιος φαίνεσθαι, προσαιτεῖν⁹ ὥσπερ τοὺς πτωχοὺς ἰκετεύοντα καὶ δεόμενον προσδοῦναι, καὶ ταῦτα μηδενὸς ἀγαθοῦ¹⁰. 30. Τοῦ δὲ Κριτίου τοῖς τοιούτοις οὐχ ὑπακούοντος οὐδὲ ἀποτρεπομένου, λέγεται τὸν Σωκράτην, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου, εἰπεῖν, ὅτι ὑἱὸν αὐτῷ

⁷ εἰ δ' αὐτός. This combination of a past indicative with εἰ in the first clause, and an optative in the following one is not common. It seems to arise from a wish on Xenophon's part to add to the usual hypothetical statement, ("supposing a man were to continue in a course of sobriety himself, how could he be found fault with?") a clear indication that Socrates did as a matter of fact practise sobriety. This is conveyed by εἰ διетέλει, "if, as he did, he continued in a course of sobriety," &c.

⁸ Κριτίαν μὲν τοίνυν. Nothing answers to μὲν here. Probably Xenophon intended to proceed eventually Ἀλκιβιάδην δέ. The force of τοίνυν here is rather difficult to catch. It is not used so much to draw an inference, as to carry on the thread of the narrative or argument with some further detail or application. It is equivalent to our "now" in

this sense, "now as for Critias." Cf. I. iii. 1, ὥς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς συνόντας, τούτων γράψω, κ.τ.λ. Τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς, "now as for the Gods." So Thucyd. v. 88, ὁ λόγος ᾧ προκαλεῖσθε τρόπῳ, εἰ δοκεῖ, γιγνέσθω. Ἡμεῖς τοίνυν, "now we for our part."

⁹ προσαιτεῖν. This word, as Kühner says, is a common one for begging. He quotes Plato Phaedr. 233 D, τοὺς προσαιτοῦντας καὶ τοὺς δεομένους πλησμονῆς. The idea seems to be that of continually asking for more, importunately begging. For the attraction in ὥσπερ τοὺς πτωχοὺς, see note on I. ii. 19.

¹⁰ καὶ ταῦτα μηδενὸς ἀγαθοῦ. "And that too, (a portion of) what is no good." The genitive depends on προσδοῦναι, and is a partitive one. Προσδοῦναι, "to give to another besides (πρὸς) oneself," has the same construction as μεταδοῦναι.

δοκοίη¹¹ πάσχειν ὁ Κριτίας, ἐπιθυμῶν Εὐθυδήμῳ προσ-
κνήσθαι, ὥσπερ τὰ ἰδία τοῖς λίθοις. 31. Ἐξ ὧν δὴ
καὶ ἐμίσει¹² τὸν Σωκράτην ὁ Κριτίας, ὥστε καί, ὅτε
τῶν τριάκοντα ὧν νομοθέτης¹³ μετὰ Χαρικλέους ἐγένε-
το, ἀπεμνημόνευσεν αὐτῷ καὶ ἐν τοῖς νόμοις ἔγραψε
λόγων τέχνην¹⁴ μὴ διδάσκειν, ἐπηρεάζων ἐκείνῳ καὶ
οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσό-
φοις¹⁵ ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ
καὶ διαβάλλων πρὸς τοὺς πολλούς· οὔτε γὰρ ἔγωγε¹⁶
οὔτε αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ'

¹¹ δοκοίη. The optative is that of the *oratio obliqua*. Learners seldom know how to construe optatives in Greek or subjunctives in Latin, their first impulse being to translate all such forms by "would," without considering that such forms are as often to be translated by simple indicatives as not. Here δοκοίη is not "would seem," but "seemed;" the optative arising not from any sense of probability, but because it conveys the thought of Socrates declared by himself.

¹² Ἐξ ὧν δὴ καὶ ἐμίσει. "From which of course (δὴ) also." This use of καί after relatives is so exceedingly common, that it looks sometimes as though the relative suggested the καί mechanically. The καί after ὥστε qualifies ἀπεμνημόνευσεν, "he went so far as to score it against him."

¹³ ὧν νομοθέτης. The Thirty Tyrants were appointed by Ly-sander, with the ostensible ob-ject of drawing up a code of laws and a constitution for Athens. I suppose the words here, νομο-θέτης ἐγένετο, are used with re-ference to this.

¹⁴ λόγων τέχνην. There is no

article, because the sense is ap- parently "any art of discussion," of any kind, literary or political. The government of that day were no more favourable to open discus- sion than some governments now.

¹⁵ τὰ κοινῇ τοῖς φιλοσόφοις. This seems to refer to the charge brought against philosophers of venturing on unlawful subjects of speculation, τὰ τε μετέωρα, καὶ τὰ ἐνδὲ γῆς (Plato, Apol. 18 B), and making the worse cause the better by their sophistical teach- ings.

¹⁶ οὔτε γὰρ ἔγωγε. This ex- plains why the object of Critias must have been to malign So- crates without having any real ground of complaint. Xenophon never himself heard Socrates making any profession of the kind (see the last note) charged against philosophers, and never heard from any one who did hear him. The double οὔτε is curious. But in Xenophon's Apologia, § 24, there is a very similar use, οὔτε ἔγωγε οὔτε θύων οὔτε ἄνδρ' οὔτε ἀνθρώπων ἄλλους θεοὺς ἀνα- πύφηναι. Kühner alters the first οὔτε into οὐδέ, but it does not seem necessary.

ἄλλον φάσκοντος ἀκηκοέναι ἡσθόμην. 32. Ἐδήλωσε δέ¹⁷. ἐπεὶ γὰρ οἱ τριάκοντα πολλοὺς μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον, πολλοὺς δὲ προετρέποντο ἀδικεῖν, εἶπέ που ὁ Σωκράτης, ὅτι θαυμαστόν οἱ δοκοῖη εἶναι, εἴ τις γενόμενος¹⁸ βοῶν ἀγέλης νομεῖς καὶ τὰς βοῦς ἐλάττους τε καὶ χείρους ποιῶν μὴ ὁμολογοῖη κακὸς βουκόλος εἶναι· ἔτι δὲ θαυμαστότερον, εἴ τις προστάτης γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας ἐλάττους καὶ χείρους μὴ αἰσχύνεται¹⁹, μῆδ' οἶεται κακὸς εἶναι προστάτης τῆς πόλεως. 33. Ἀπαγγελθέντος δὲ αὐτοῖς τούτου, καλέσαντες ὁ τε Κριτίας καὶ ὁ Χαρικλῆς τὸν Σωκράτην τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι²⁰. Ὁ δὲ Σωκράτης ἐπήρετο αὐτῷ, εἰ ἐξείη πυνθάνεσθαι, εἴ τι ἀγνοοῖτο τῶν προαγορευμένων. 34. Τὼ δ' ἐφάτην²¹. Ἐγὼ τοίνυν, ἔφη, παρσκευάσμαι μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι' ἄγνοιαν

¹⁷ Ἐδήλωσε δέ. The verb is here used perhaps impersonally. Cf. Plato, Cratyl. 415 B, δοκεῖ δέ μοι δηλοῦν καὶ ἐν τῇ δειλίᾳ, and Herod. ii. 117, κατὰ ταῦτα δὲ τὰ ἔκτα δηλοῖ ὅτι κ.τ.λ. ("it is clear that"). The use of γὰρ after such phrases as τεκμήριον δέ, σημεῖον δέ, κ.τ.λ. is common. Cf. Thucyd. iii. 66, τεκμήριον δὲ ὡς οὐ πολέμῳ ἐπράσσομεν· οὕτε γὰρ ἡδίκησαμεν οὐδένα.

¹⁸ γενόμενος. The aorist here, and the present in the next line (ποιῶν), are used in their proper sense, "after becoming . . . and on making;" the former being a single act completed soon, and the latter a continuous act still in process.

¹⁹ μὴ αἰσχύνεται. Before there was μὴ ὁμολογοῖη, the optative, a purely hypothetical case being put. Here the indicative is used,

because Critias is in the writer's mind, and the case is put as a fact, "if a man is not ashamed, as Critias is not." Compare II. vi. 4, εἰ δέ τις τούτων μὲν τῶν κακῶν μὴδὲν ἔχει εὖ δὲ πάσχων ἐνέχεται.

²⁰ μὴ διαλέγεσθαι. Verbs of forbidding take what seems a superfluous negative after them. The reason is, that we look only at the prohibition, the Greeks to the negative result contemplated, "they forbade him, to the effect that he was not to converse." The union, as here, of dual and plural forms is common. See I. ii. 18. 24.

²¹ Τὼ δ' ἐφάτην. "And they said, Yes." So Plato's usual phrase, φάθι ἢ μή, "say yes, or no." For τοίνυν see note above on Κριτίας μὲν τοίνυν, I. ii. 29.

λάβω τι παρανομήσας, τοῦτο βούλομαι σαφῶς μαθεῖν παρ' ὑμῶν· πότερον / τὴν τῶν λόγων²² τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες ἢ σὺν τοῖς μὴ ὀρθῶς ἀπέχεσθαι κελεύετε αὐτῆς ; / Εἰ μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον εἶη²³ τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι πειρατέον ὀρθῶς λέγειν. 35. Καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ· Ἐπειδὴ, ἔφη, ὦ Σώκρατες, ἀγνοεῖς, τάδε σοι εὐμαθέστερα ὄντα προαγορεύομεν, τοῖς νέοις ὅλως μὴ διαλέγεσθαι. Καὶ ὁ Σωκράτης· Ἰνα τοίνυν, ἔφη, μὴ ἀμφίβολον ᾖ, ὥς ἄλλο τι ποιῶ ἢ τὰ προηγορευμένα, ὀρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ νομίζειν νέους εἶναι τοὺς ἀνθρώπους. Καὶ ὁ Χαρικλῆς· Ὅσου περ, εἶπε²⁴, χρόνου βουλευεῖν οὐκ ἔξεστιν, ὥς οὔπω φρονίμοις οὔσι· μηδὲ σὺ διαλέγου νεωτέροις τριάκοντα ἐτῶν. 36. Μηδέ, ἂν τι ὀνῶμαι, ἔφη, ἦν πωλῇ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι, ὅπόσου πωλεῖ²⁵ ; Ναὶ τά γε τοιαῦτα, ἔφη ὁ

²² πότερον τὴν τῶν λόγων κ.τ.λ. This argument is not very clearly put; but it amounts to this:—The Thirty prohibited all teaching of the art of discussion. Did they mean the art of *correct* discussion? Why, then, they would stop all truthful discussion, which Socrates affects to think could never be their object. Did they mean false and incorrect discussion? Why, then, his aim was only to arrive at truth, and therefore the prohibition did not apply, and so the field was still open to him, and the duty of attaining to what was true still incumbent. The phrase *πίν τινι εἶναι* is, "to have to do with," "to be connected with."

²³ ὅτι ἀφεκτέον εἶη. One would expect *ἀν* εἶη, which some of the editors adopt. Kühner defends *εἶη* alone, on the ground that,

although the form *δῆλον ἐστιν* is present, there is a reference to a past remark, actually or virtually made. "It is clear that, as we said, we had to give up correct discussion;" where the "had to give up" suits "as we said," rather than "it is clear." This seems to be what Kühner means, although his note is not very clear: "*Scilicet hæc structura non usurpatur nisi scriptor alterius verba e tempore præterito commemorat uti h. l. δῆλον ἐστι, & ἐλέγομεν κ.τ.λ.*"

²⁴ Ὅσου περ, εἶπε. The construction is, *μέχρι ὅσου περ χρόνου οὐκ ἔξεστιν* (αὐτοῖς) *βουλεύειν* (βουλευτὰς εἶναι) *ὡς εἶσι κ.τ.λ.* Below, *μηδὲ ἔρωμαι* is, "am I not even to ask?" This sense has been noticed before.

²⁵ ὅπόσου πωλεῖ. See a note on I. i. l, under *τίσι ποτέ*.

Χαρικλῆς· ἀλλά τοι²⁶ συ γε, ὦ Σώκρατες, εἰώθας εἰδῶς, πῶς ἔχει, τὰ πλεῖστα ἐρωτᾶν ταῦτα οὖν μὴ ἐρώτα. Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἂν τίς με ἐρωτᾷ νέος, ἐὰν εἰδῶ, οἷον ποῦ οἰκεῖ Χαρικλῆς; ἢ ποῦ ἔστι Κριτίας; Ναὶ τά γε τοιαῦτα, ἔφη ὁ Χαρικλῆς. 37. Ὁ δὲ Κριτίας· Ἀλλὰ τῶνδ' ἐγὼ σε ἀπέχεσθαι, ἔφη, δεήσει, ὦ Σώκρατες, τῶν σκυτέων²⁷ καὶ τῶν τεκτόνων καὶ τῶν χαλκέων· καὶ γὰρ οἶμαι αὐτοὺς ἤδη κατατετριφθαι²⁸ διαθρυλουμένους ὑπὸ σοῦ. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν ἐπομένων²⁹ τούτοις, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων τῶν τοιούτων; Ναὶ μὰ Δί', ἔφη ὁ Χαρικλῆς, καὶ τῶν βουκόλων γε· εἰ δὲ μή, φυλάττου, ὅπως μὴ καὶ σὺ ἐλάττους τὰς βοῦς ποιήσῃς. 38. Ἐνθα καὶ δῆλον ἐγένετο, ὅτι, ἀπαγγεληθέντος αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ Σωκράτει.

Οἷα μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτία πρὸς Σωκράτην, καὶ ὥς εἶχον³⁰ πρὸς ἀλλήλους, εἴρηται. 39. Φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παιδευσιν παρὰ τοῦ μὴ ἀρέσκοντος³¹. Κριτίας δὲ καὶ Ἀλκι-

²⁶ ἀλλά τοι. "But in truth," "but the fact is." Cf. III. vi. 10, and II. ii. 7, where τοί, in accordance with its derivation (τῷ), has an intensive force.

²⁷ τῶν σκυτέων. Socrates was continually lectured by his opponents (when hard pressed) and hearers for introducing such vulgar illustrations as these, drawn from cobblers, &c. For instance, in Plato, Gorg. 491 A, ἀτεχνῶς γε δεῖ σκυτέας τε καὶ ἀναφέας καὶ μαγεῖρους λέγων καὶ ἱατροὺς οὐδὲν παύει.

²⁸ κατατετριφθαι. "Worn quite away," "worn threadbare" (although that introduces a new feature into the expression), the metaphor being that of bodies

—metals, for instance—rubbed together until they are worn thin, or quite away. Cf. Thucyd. viii. 46, περὶ ἑαυτοὺς τοὺς Ἕλληνας κατατρίψαι.

²⁹ καὶ τῶν ἐπομένων. "Also the topics connected with these," the topics in the discussion of which such illustrations occur. Below, μὴ καὶ σὺ is, "lest you too," like the herdsmen you talked of. Socrates would make the herds smaller, by being killed out of them.

³⁰ εἶχον. The tense must be translated properly, as compared with ἐγεγόνει, "had arisen in the first instance . . . and in what relation they stood."

³¹ παρὰ τοῦ μὴ ἀρέσκοντος.

βιάδης οὐκ ἀρέσκοντος³³ αὐτοῖς Σωκράτους ὁμιλησά-
την, δὲ χρόνον ὁμιλείτην αὐτῷ, ἀλλ' εὐθὺς ἐξ ἀρχῆς
ὥρμηκότε³⁴ προεστάναι τῆς πόλεως ἔτι ἢ Σωκράτει.
συνόντες οὐκ ἄλλοις τισὶ μάλλον ἐπεχείρουν δια-
λέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολιτικά.
40. Λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἴκοσιν ἐτῶν εἶναι,
Περικλεῖ ἐπιτρόπῳ μὲν ὄντι ἑαυτοῦ, προστάτῃ δὲ τῆς
πόλεως, τοιάδε διαλεχθῆναι περὶ νόμων. 41. Εἰπέ
μοι, φάναι³⁵, ὦ Περικλεῖς, ἔχουσιν ἂν με διδάξαι, τί ἐστὶ
νόμος; Πάντως δήπου, φάναι τὸν Περικλέα. Δίδαξον
δὲ³⁶ πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην ὡς
ἔγωγ' ἀκούων τινῶν ἐπαινουμένων, ὅτι νόμιμοι ἄνδρες
εἰσίν, οἷμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου
τὸν μὴ εἰδότα, τί ἐστὶ νόμος. 42. Ἀλλ' οὐδέν τι
χαλεποῦ πράγματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη, φάναι
τὸν Περικλέα, βουλόμενος γινῶναι, τί ἐστὶ νόμος πάντες

"From the instructor who is not satisfactory to his pupils." Xenophon means that no disciple is really benefited by a master in any point with regard to which the disciple has no thorough admiration for him. Critias and Alcibiades did not admire the moral character of Socrates, and so they did not improve themselves, in order to bring themselves up to its level. The participle and article is negatived by μή, because it is virtually a hypothetical negative, "all who may be found on examination." Here for instance the words are equivalent to *ἐάν τις μὴ ἀρέσκη*.

³³ οὐκ ἀρέσκοντες. The οὐκ negatives ὁμιλησάτην; "entered into his society, not because he pleased them, but," &c., where ἀρέσκοντες and ὥρμηκότε correspond in different cases, on a principle explained before. The

imperfect ὁμιλείτην is used no doubt to suit the notion of time conveyed by δὲ χρόνον.

³⁴ φάναι. This and the subsequent infinitives of course depend on λέγεται.

³⁵ Δίδαξον δὲ. Comparing II. iii. 11, and III. vi. 5 (for I see no difference in the three passages, although I think Kühner does), δὲ with the imperative is used when, some admission or assertion being made, an immediate application is requested. "Certainly I can tell you, said Pericles. Well then, at once—to carry this out—tell me." It seems to concentrate a somewhat general remark to an immediate focus, as it were. As δὲ is connected with ἤδη and δέ, this is in accordance with the natural sense of the word. Cf. Soph. Philoct. 1469, *Χαρῶμεν δὲ πάντες δαλλεῖς*.

γὰρ οὗτοι²⁶ νόμοι εἰσὶν, οὓς τὸ πλῆθος συνελθὼν²⁷ καὶ δοκιμάσαν ἔγραψε, φράζον, ἃ τε δεῖ ποιεῖν, καὶ ἃ μὴ. Πότερον δὲ τὰγαθὰ νομίσαν²⁸ δεῖν πριεῖν, ἢ τὰ κακά; Τὰγαθὰ, νῆ Δία, φάναι, ὥ μαιράκιον, τὰ δὲ κακὰ οὐ.
 43. Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ', ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, ὅ,τι χρὴ ποιεῖν, ταῦτα τί ἐστὶ; Πάντα, φάναι, ὅσα ἂν τὸ κρατοῦν τῆς πόλεως βουλευσάμενον, ἃ χρὴ ποιεῖν, γράψῃ, νόμος καλεῖται. Καὶ ἂν τύραννος οὖν κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις ἃ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστὶ; Καὶ ὅσα τύραννος ἄρχων, φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται. 44. Βία δέ, φάναι, καὶ ἀνομία τί ἐστίν, ὦ Περικλείς; ἄρ' οὐχ ὅταν ὁ κρείττων τὸν ἥττω μὴ πείσας²⁹, ἀλλὰ βιασάμενος ἀναγκάσῃ ποιεῖν ὅ,τι ἂν αὐτῷ δοκῇ; Ἐμοιγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομία ἐστὶ; Δοκεῖ μοι, φάναι τὸν Περικλέα· ἀνατίθεμαι γὰρ³⁰ τὸ ὅσα τύραννος

²⁶ πάντες γὰρ οὗτοι. As there is no article, νόμοι is to be separated from οὗτοι, and is the predicate, "All these are laws." The gender of πάντες οὗτοι is fixed by that of νόμοι. Sometimes however this attraction does not take place, and the subject is in the neuter. Kühner quotes Anab. I. iii. 18, ἔγωγε φημί ταῦτα μὲν φλυαρίας εἶναι. See also just above, τί ἐστὶ νόμος.

²⁷ συνελθόν. For the difference of tense here and in φράζον, see a previous note (I. ii. 32).

²⁸ νομίσαν. With the participle is to be repeated ἔγραψε, from the previous sentence. Cf. Plato, Gorg. 451 D, εἶπομι' ἂν ὅτι περὶ τὴν τῶν ἡστρῶν φορὰν—ὁρθῶς γε λέγων σὺ (i. e. εἶπας ἂν).

²⁹ μὴ πείσας. The negative is μὴ because it is a hypothetical one, and indefinite, "whatever a tyrant compels the citizens to do, without first persuading them." If some definite act were alluded to, some matter of fact, οὐ πείσας would be used, ὅσα being of course then replaced by some other word.

³⁰ ἀνατίθεμαι γὰρ. The metaphor is taken probably from some game like draughts, where a player withdraws his move and makes a different one. Cf. Plato, Hipparch. 229 E, ἀλλὰ μὴν καὶ ὥσπερ πεττεῶν ἐθέλω σοι ἐν τοῖς λόγοις ἀναθέσθαι ὅτι βούλει τῶν εἰρημένων. The construction is either ἀνατίθεμαι τὸ εἶναι ταῦτα νόμον ὅσα κ.τ.λ., the usual case of the article with the infinitive,

μὴ πείσας γράφει νόμον εἶναι. 45. "Ὅσα δὲ οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν⁴⁰, ἢ μὴ φῶμεν εἶναι; Πάντα μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας ἀναγκάζει τινὰ ποιεῖν, εἴτε γράφων εἴτε μὴ, βία μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα ἄρα τὸ πᾶν πλῆθος κρατοῦν τῶν τὰ χρήματα ἐχόντων γράφει μὴ πείσαν, βία μᾶλλον ἢ νόμος ἂν εἴη; 46. Μᾶλὰ τοι, φάναι τὸν Περικλέα, ὦ Ἀλκιβιάδῃ καὶ ἡμεῖς, τηλικούτοι ὄντες⁴¹, δεινοὶ τὰ τοιαῦτα ἦμεν τοιαῦτα γὰρ καὶ ἐμελετώμεν καὶ ἐσοφίζόμεθα, οἷά περ καὶ σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν. Τὸν δὲ Ἀλκιβιάδην φάναι. Εἶθε σοι, ὦ Περικλείς, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ⁴² ταῦτα ἦσθα. 47. Ἐπεὶ τοίνυν⁴³ τάχιστα τῶν πολιτευομένων

or τό is explained by ὅσα τέραντες κ.τ.λ. Cf. such expressions as τὸ ἄνθρωπος, the word "man."

⁴⁰ πότερον βίαν φῶμεν. See note on I. ii. 15. The negative is conveyed by μὴ, because it is not a direct one, only a supposed one, "are we to say No?" This is the reason why the imperative and infinitive require μὴ and not σὺ. They convey only a possible negative; for it is clear that the negative in "do not strike," is of a very different character from that in "he does not strike."

⁴¹ τηλικούτοι ὄντες. Τηλικούτος and τηλικόσδε, like "tantus" in Latin, is a neutral word, meaning simply, "of such an age." The context decides whether it means old or young. Cf. Soph. Antig. 722, οἱ τηλικόσδε καὶ διδασκόμεσθα δὴ, φρονεῖν πρὸς ἀνδρὸς τηλικούδε τὴν φύσιν, where the word first really means "at our advanced life," and next, "at

your early age." Below, καὶ σὺ is, "you as well as we."

⁴² δεινότατος σαυτοῦ. "At the cleverest point of your own powers," "at your best." Cf. Herod. v. 28, ἡ Μίλητος αὐτῇ ἐαυτῆς μάλιστα τότε ἀκμάσασα. The accusative ταῦτα after δεινότατος is to be explained from what is apparently the original notion inherent in the accusative case, viz. that of "extension over." It therefore naturally is the case for the locality of any quality in such phrases as ἐμπεῖρος τὰ πολεμικά. This is also the reason why a transitive verb takes this case, to express the locality over which the action of the verb extends.

⁴³ Ἐπεὶ τοίνυν. Τοίνυν seems to have its usual inferential meaning here. The remarks of Alcibiades were equivalent to an assertion that he aimed at political life, from his avowed wish that he could have attended Peri-

ὑπέλαβον κρείττονες εἶναι, Σωκράτει μὲν οὐκέτι προσ-
ῆσαν· οὔτε γὰρ⁴⁴ αὐτοῖς ἄλλως ἤρεσκεν, εἴ τε προσ-
έλθοιεν, ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ
δὲ τῆς πόλεως ἔπραττον, ὥνπερ ἕνεκεν καὶ Σωκράτει⁴⁵
προσῆλθον. 48. Ἀλλὰ Κρίτων τε Σωκράτους ἦν ὁμι-
λητὴς καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ Ἑρμο-
κράτης, καὶ Σιμμίας, καὶ Κέβης, καὶ Φαιδῶνδης, καὶ
ἄλλοι, οἳ ἐκείνῳ συνῆσαν, οὐχ ἵνα δημηγορικοὶ ἢ δικα-
νικοὶ γένοιτο, ἀλλ' ἵνα, καλοὶ τε κἀγαθοὶ γενομένοι,
καὶ οἴκῳ καὶ οἰκέταις καὶ οἰκείοις⁴⁶ καὶ φίλοις καὶ πόλει
καὶ πολίταις δύναιντο καλῶς χρῆσθαι καὶ τούτων
οὐδεὶς, οὔτε νεώτερος οὔτε πρεσβύτερος ὢν, οὔτ' ἐποίησε
κακὸν οὐδέν, οὔτ' αἰτίαν ἔσχεν.

49. Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς
πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς
συνόντας αὐτῷ⁴⁷ σοφωτέρους ποιεῖν τῶν πατέρων,
φάσκων δὲ κατὰ νόμον ἐξεῖναι παρανοίας ἐλόντι καὶ
τὸν πατέρα⁴⁸ δῆσαι, τεκμηρίῳ τούτῳ⁴⁹ χρώμενος, ὥς

cles; "as soon consequently as he could," he turned his steps in that direction, leaving Socrates.

⁴⁴ οὔτε γὰρ. The combination of a negative and positive clause (οὔτε ἤρεσκεν, εἴ τε προσέλθοιεν) is common. Cf. III. iv. 1, οὔτε δολίτην στρατευσάμενον, ἐν τε τοῖς ἰππεύσιν οὐδὲν περίβλεπτον ποιήσαντα. Below, the construction is ἤχθοντο ἐλεγχόμενοι ὑπὲρ τούτων ἢ ἡμάρτανον. For ὑπὲρ in the sense of περί see a former note I. i. 17.

⁴⁵ καὶ Σωκράτει. For the meaning of καὶ the reader can refer to a note on I. ii. 31. If, instead of the relative (ὥνπερ), there were, as there might be, two co-ordinate clauses, οὐ μόνον δὲ τὰ τῆς πόλεως ἔπραττον ἀλλὰ καὶ Σω-

κράτει προσῆλθον, the force of καὶ would be manifest. It almost seems as though the idea when conveyed by a relative sentence, still retained the καὶ, although it was no longer strictly right. In fact it is, as stated in the note referred to, a mechanical use of καὶ. Kühner remarks, I find, that after relatives "καὶ gradationem quandam significat," words from which I cannot draw any definite idea.

⁴⁶ οἰκέταις καὶ οἰκείοις. "Domestics and kinsmen."

⁴⁷ τοὺς συνόντας αὐτῷ. In what respect this differs from παρὰ τοῖς αὐτῷ συνοῦσι (I. ii. 51), I mean as regards the pronouns αὐτῷ and ἐαυτῷ, has been virtually already explained. Cf. I. ii. 3.

⁴⁸ ἐλόντι καὶ τὸν πατέρα.

τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἶη δε-
 δέσθαι. 50. Σωκράτης δὲ τὸν μὲν ἀμαθίας ἔνεκα
 δεσμεύοντα δικαίως ἂν καὶ αὐτὸν ᾤετο δεδέσθαι⁴⁰ ὑπὸ
 τῶν ἐπισταμένων, ἃ μὴ αὐτὸς ἐπίσταται καὶ τῶν τοι-
 ούτων ἔνεκα πολλάκις ἐσκόπει, τί διαφέρει μανίας
 ἀμαθίας καὶ τοὺς μὲν μαινομένους ᾤετο συμφερόντως
 ἂν δεδέσθαι καὶ αὐτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ
 ἐπισταμένους τὰ δέοντα δικαίως ἂν μανθάνειν παρὰ
 τῶν ἐπισταμένων. 51. Ἀλλὰ Σωκράτης γε, ἔφη ὁ
 κατήγορος, οὐ μόνον τοὺς πατέρας, ἀλλὰ καὶ τοὺς
 ἄλλους συγγενεῖς ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς
 ἑαυτῷ συνούσι, λέγων, ὥς οὔτε τοὺς κάμνοντας οὔτε
 τοὺς δικαζομένους οἱ συγγενεῖς ὠφελοῦσιν, ἀλλὰ τοὺς
 μὲν οἱ ἰατροί, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. 52.
 Ἐφη δὲ καὶ περὶ τῶν φίλων αὐτὸν λέγειν, ὥς
 οὔδεν ὄφελος⁴¹ εὖνους εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνή-
 σονται· μόνους δὲ φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς
 τοὺς εἰδότας τὰ δέοντα καὶ ἐρμηνεύσαι δυναμένους·
 ἀναπείθοντα οὖν τοὺς νέους αὐτόν, ὥς αὐτὸς εἶη σο-
 φώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφούς,
 οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας, ὥστε μηδαμοῦ
 παρ' αὐτοῖς⁴² τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. 53. Ἐγὼ

“After convicting him of lunacy to put even one's father under confinement.” The person in whose favour judgment was given was said αἰρεῖν δίκην, the person against whom, ὀφλεῖν δίκην. If the suit in lunacy were successful, the next heir was directed to take charge of the property, and the lunatic no doubt put under proper restraint (δῆσαι).

⁴⁰ τεκμηρίον τούτου. “This (fact) as a proof.” See note on πάντες γὰρ οὗτοι, I. ii. 42. In the next clause εἶη is the optative of the oratio obliqua.

⁴⁰ καὶ αὐτὸν ᾤετο δεδέσθαι. “Himself as well to have been consigned to safe keeping” when his victim was, for this is the sense of the perfect tense here. Below also δεδέσθαι is used in the same way, “have been sent to prison when their madness began, and kept there.”

⁴¹ ὥς οὔδεν ὄφελος. Sc. ἐστὶν αὐτοὺς εὖνους εἶναι.

⁴² μηδαμοῦ παρ' αὐτοῖς. “Were of no account with them in comparison with himself.” For this sense of μηδαμοῦ or οὐδαμοῦ cf. Æschyl. Persæ 490, θεοὺς νομίζ-

δ' αὐτὸν οἶδα μὲν⁴³ καὶ περὶ πατέρων τε καὶ τῶν ἄλλων
 συγγενῶν τε⁴⁴ καὶ περὶ φίλων ταῦτα λέγοντα· καὶ
 πρὸς τοῦτοις γε δὴ⁴⁵, ὅτι τῆς ψυχῆς ἐξελθούσης, ἐν ᾗ
 μόνῃ γίγνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτάτου
 ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν.
 54. Ἐλεγε δέ, ὅτι καὶ ζῶν ἕκαστος ἑαυτοῦ δ' πάντων⁴⁶
 μάλιστα φιλεῖ, τοῦ σώματος ὅ,τι ἂν ἀχρεῖον ᾖ καὶ

οἶδαμῶ, and Plato, Gorg. 456 C, οἶδαμῶ ἂν φανῆναι τὸν ἱατρόν. For πρὸς, "in comparison with," cf. Thucyd. vi. 86, δυναμει μείζονι πρὸς τὴν τῶνδε ἰσχύον, and viii. 40, πάντα ἕστερα εἶναι πρὸς τὸ ναῦς τε συμπαρομίσαι.

⁴³ οἶδα μὲν. This has nothing to correspond to it; but in § 55 the narrative, in a different form, refers back to this, for ταῦτ' οὖν λέγειν οὐ διδάσκων replaces what would have been an exact apodosis, ταῦτα δὲ λέγων οὐκ ἐδίδασκεν.

⁴⁴ συγγενῶν τε. The second τέ is apparently useless, for there are three divisions of people mentioned, fathers, kinsmen, friends. But possibly the sense is rather, "fathers, and all others, including both kinsmen and the case of friends" (περὶ), so that there are at first two classes, fathers, and all the rest of the world, the last being subdivided into kinsmen and friends. Before the last, περὶ is repeated, perhaps by reason of the proximity of λέγοντα, although quite unnecessarily, as the sentence runs really, καὶ (περὶ) τῶν ἄλλων, συγγενῶν τε ἑντῶν καὶ φίλων. I see, since writing this note, that Kühner's idea is essentially the same; and he adds, which may be true, that φίλων being altogether different from

the other classes, Xenophon may have repeated the περὶ. As some corroboration of this, he refers to I. iii. 8, πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἑλλην διαπταν.

⁴⁵ καὶ πρὸς τοῦτοις γε δὴ. In Thucyd. iv. 92 there is πρὸς τε γὰρ τοῦτοις ἐστνεγείτονας πᾶσι τὸ ἀντιπάλον καθίσταται, καὶ πρὸς τοῦτους γε δὴ, οἱ καὶ κ.τ.λ., and the same particles occur in iv. 78. The sense is plain in these passages, "and against these, at all events, it is assuredly true." In fact, the particles introduce a kind of climax. They seem then used in enumerations where the last member is put emphatically with something of surprise. Weiske quotes an apt passage from Econ. v. 20, ὅπερ ἀγρῶν καὶ ξηρῶν καρπῶν καὶ βοῶν, καὶ ὅπερ πάντων γε δὴ τῶν κτημάτων. Translate, "aye, and more than this."

⁴⁶ ἑαυτοῦ δ' πάντων. The construction is, ἕκαστος ἀφαιρεῖ το αὐτὸς καὶ ἄλλῃ παρέχει (ἀφαιρεῖν) ὅτι ἂν τοῦ σώματος, δ' ἑαυτοῦ, μάλιστα φιλεῖ, ἀχρεῖον β. The genitive ἑαυτοῦ depends on δ, "which of all himself he loves most." Cf. Thucyd. i. 84, δ' μέμφομαι μάλιστα ἡμῶν, where the order is δ' ἡμῶν ("which portion of us, which point about us") κ.τ.λ.

ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλω παρέχει αὐτοὶ
 τέ γε αὐτῶν ὄνυχάς τε καὶ τρίχας καὶ τυλοὺς ἀφαιρᾷ
 οὔσι, καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων τε καὶ
 ἀλγηδόνων καὶ ἀποτέμνειν καὶ ἀποκάειν, καὶ τούτων
 χάριν οἶονται δεῖν αὐτοῖς καὶ μισθὸν τίνειν καὶ τὸ
 σίαλον ἐκ τοῦ στόματος ἀποπτύουσιν ὥς δύνανται πορ-
 ρωτάτω, διότι ὠφελεῖ μὲν οὐδὲν αὐτοὺς ἐνόν, βλάπτει
 δὲ πολὺ μᾶλλον. 55. Ταῦτ' οὖν ἔλεγεν οὐ τὸν μὲν
 πατέρα ζῶντα κατορύττειν διδάσκων, ἑαυτὸν δὲ κατα-
 τέμνειν, ἀλλ' ἐπιδεικνύων ὅτι τὸ ἄφρον ἄτιμόν ἐστι,
 παρεκάλει ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ
 ὠφελιμώτατον, ὅπως, εἴαν τε ὑπὸ πατρός, εἴαν τε ὑπὸ
 ἀδελφοῦ, εἴαν τε ὑπὸ ἄλλου τινὸς βούληται⁵⁷ τιμᾶσθαι,
 μὴ τῷ οἰκεῖος εἶναι πιστεύων ἀμελῇ, ἀλλὰ πειρᾶται,
 ὥς ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

56. Ἐφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτῳ
 ποιητῶν ἐκλεγόμενον τὰ ποιηρότατα καὶ τούτοις μαρ-
 τυρίοις χρώμενον διδάσκειν τοὺς συνόντας κακούργους
 τε εἶναι καὶ τυραννικοὺς. Ἡσιόδου μὲν τό⁵⁸.

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος,

τοῦτο δὴ λέγειν αὐτόν, ὥς ὁ ποιητὴς κελεύει μηδενὸς
 ἔργου μήτε ἀδίκου μήτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ

⁵⁷ βούληται. The subject here is τίς or ἕκαστος, taken from the virtual object of παρεκάλει. Below, in τῷ οἰκεῖος εἶναι, the nominative is right, because the subject of ἀμελῇ is in the nominative case; whereas above, in τοῦ ὥς φρονιμώτατον εἶναι, the subject of ἐπιμελεῖσθαι is itself in the accusative.

⁵⁸ Ἡσιόδου μὲν τό. The article is prefixed to a quotation, in the sense of "the passage," "the phrase," &c. The corresponding words to this clause are

τὸ δὲ Ὀμήρου, further down. The remark of Hesiod was only this, that agricultural work was no disgrace (οὐδὲν ὄνειδος). The cavillers at Socrates accused him of saying that no kind of work (good or bad, as long as it is work) is a disgrace to a man. Ἔργον is especially used for agricultural works, or even tilled fields, cf. Callim. Lavacr. Pall. 62, Βοιωτῶν ἔργα διερχομένα, as such work in the primitive ages was the chief occupation.

ταῦτα⁵⁹ ποιεῖν ἐπὶ τῷ κέρδει. 57. Σωκράτης δ' ἐπειδὴ ὁμολογήσαιτο⁶⁰ τὸ μὲν ἐργάτην εἶναι ὠφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἀργὸν βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δὲ ἀργεῖν κακόν, τοὺς μὲν ἀγαθόν τι ποιοῦντας ἐργάζεσθαι τε ἔφη καὶ ἐργάτας ἀγαθοὺς εἶναι· τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιοῦντας ἀργοὺς ἀπεκάλει. Ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τό·

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.

58. Τὸ δὲ Ὀμήρου ἔφη ὁ κατήγορος πολλακίς αὐτὸν λέγειν, ὅτι Ὀδυσσεὺς⁶¹

Ὅντινα μὲν βασιλῆα καὶ ἑξοχὸν ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
'δαιμόνι', οὐ σε ἔοικε κακὸν ὥς δειδίσσεσθαι,
ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἰδρυε λαούς.
ὃν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
'δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,
οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.'

ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὥς ὁ ποιητὴς ἐπαινοίη παῖεσθαι τοὺς δημότας καὶ πένητας⁶². 59. Σωκράτης

⁵⁹ καὶ ταῦτα. So. τὰ ἔδικά τε καὶ αἰσχροῦ ἔργα. For the sense of ἐπὶ (with a view to), cf. Thucyd. vi. 28, ἐπὶ δῆμον καταλύσει ἢ περικοπή γένοιτο.

⁶⁰ ἐπειδὴ ὁμολογήσαιτο. This is the optative of indefinite frequency. Cf. Xen. Anab. I. v. 2, αἱ ἔνοι ἐπεὶ τις δῖος, εἰστήκεσαν. If the indicative were used here, it would limit the remark to some one particular occasion. Cf. Thucyd. vi. 18, ἐπειδὴ γε καὶ ἰννομόσαμεν. Xenophon's de-

fence supposes the passage of Hesiod to be explained as follows: no real, genuine work (by which is understood work that does good) is a disgrace. But this is not what Hesiod meant.

⁶¹ Ὀδυσσεὺς. See Il. ii. 188. Ulysses was polite to the great men, and rude to the little; and the connexion of Socrates with Critias and Alcibiades strengthened the suspicion of his anti-democratical bias.

⁶² τοὺς δημότας καὶ πένητας.

δ' οὐ ταῦτ' ἔλεγε· καὶ γὰρ ἑαυτὸν οὕτω γ' ᾔετο δεῖν παῖσθαι· ἀλλ' ἔφη δεῖν τοὺς μήτε λόγῳ μήτ' ἔργῳ ὠφελίμους ὄντας, μήτε στρατεύματι μήτε πόλει μήτε αὐτῷ τῷ δήμῳ, εἴ τι δέοι, βοηθεῖν ἱκανούς, ἄλλως τ' ἐὰν⁶² πρὸς τούτῳ καὶ θρασεῖς ᾧσι, πάντα τρόπον κωλύεσθαι, κἂν πάνυ πλούσιοι τυγχάνωσιν ὄντες.)

60. Ἀλλὰ Σωκράτης γε τὰναντία τούτων φανερός ἦν καὶ δημοτικός καὶ φιλόανθρωπος ὢν· ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς⁶³ καὶ ἄστοὺς καὶ ξένους λαβὼν οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ· ὧν τινεῖς μικρὰ μέρη παρ' ἐκείνου προῖκα λαβόντες πολλοῦ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἦσαν, ὥσπερ ἐκεῖνος, δημοτικοί· τοῖς γὰρ μὴ ἔχουσι χρήματα διδόναι οὐκ ἠθελον διαλέγεσθαι.

61. Ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους⁶⁴ κόσμον τῇ πόλει παρείχε πολλῷ μᾶλλον ἢ Λίχας τῇ Λακεδαιμονίῳ, ὃς ὀνομαστός ἐπὶ τούτῳ γέγονε. Λίχας μὲν γὰρ ταῖς γυμνοπαιδίαις⁶⁵ τοὺς ἐπιδημοῦντας ἐν Λακεδαίμονι ξένους ἐδείπνιζε· Σωκράτης

For the single article, see note on I. i. 19. Also for the imperfect, *ᾔετο*, see note on I. i. 5.

⁶² ἄλλως τ' ἐὰν ᾧσι. A commoner form is *ἄλλως τε καὶ ἐὰν*, "and especially if." Here the sense is, "and otherwise than this, if they are besides rash as well." Cf. Thucyd. vi. 72, *οὐ μέντοι τοσοῦτόν γε λειψθῆναι ὅσον εἰκὸς εἶναι, ἄλλως τε τοῖς πρώτοις ἀνταγωνισαμένοις*. Of course here the hypothetical clause *ἐὰν θρασεῖς ᾧσι* replaces an adjectival one, *τοὺς μὴ ἱκανούς*.

⁶³ ἐπιθυμητὰς. "Desirous (of his company)." Cf. I. ii. 5, *τοὺς ἑαυτοῦ ἐπιθυμοῦντας*. Below, *τῶν ἑαυτοῦ* is a partitive genitive, "he aided all liberally with por-

tions of what belonged to himself." The construction is like that of *μεταδίδομι*. Cf. Herod. i. 143, *μεταδοῦναι αὐτοῦ μηδαμῶσι ἄλλοις*.

⁶⁴ πρὸς τοὺς ἄλλους ἀνθρώπους. "Extending even to the rest of the world." *Εἰς* is also used in this way. Cf. Plato, Symp. 179 B, *"Ἀλκυστις ἱκανὴν παρέχεται μαρτυρίαν εἰς τοὺς Ἕλληνας*.

⁶⁵ ταῖς γυμνοπαιδίαις. A festival at Sparta when boys danced round the statues of Latona, Artemis, and Apollo, in memory of the heroes who fell in the combat at Thyrea, when Othryades gained the victory for his countrymen.

δὲ διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανῶν τὰ μέγιστα⁶⁷ πάντας τοὺς βουλομένους ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

62. Ἐμοὶ μὲν δὴ⁶⁸ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. Καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τοῦθ' εὖροι. Κατὰ γὰρ τοὺς νόμους, εἴαν τις φανερός γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιοτομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἢ ζημία· ὢν ἐκεῖνος πάντων ἀνθρώπων πλεῖστον ἀπείχεν.

63. Ἀλλὰ μὴν τῇ πόλει γε⁶⁹ οὔτε πολέμου κακῶς συμβάντος, οὔτε στάσεως οὔτε προδοσίας, οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος ἐγένετο. Οὐδὲ μὴν⁷⁰ ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν, οὔτε κακοῖς περιέβαλεν· ἀλλ' οὐδ' αἰτίαν τῶν εἰρημένων οὐδενὸς πώποτ' ἔσχε. 64. Πῶς οὖν ἐνοχὸς ἂν εἴη τῇ γραφῇ; ὅς ἀντὶ μὲν τοῦ⁷¹ μὴ νομίζειν θεοὺς, ὥς ἐν τῇ γραφῇ γέγραπτο, φανερός ἦν θεραπεύων τοὺς θεοὺς

⁶⁷ τὰ μέγιστα. This is really a cognate accusative after ὠφέλει, being equivalent to ὠφέλει πάντας τοὺς βουλομένους τὰ μέγιστα ὠφελήματα. Below ποιῶν seems less natural than ποιήσας. The sense however must be, that Socrates dismissed his associates in the midst of attempts to improve them.

⁶⁸ Ἐμοὶ μὲν δὴ. These words seem to have no clause with δέ or an equivalent answering to them. The antithesis suggested by the sentence is τοῖς δὲ ἄλλοις ἄλλως ἂν δοκοίη.

⁶⁹ Ἀλλὰ μὴν τῇ πόλει γε. "But most assuredly (as an undoubted fact) to the city at all events," as contrasted with ἰδίᾳ below; where ἰδίᾳ itself is again contrasted with πόλει, very much on the same

principle as the double καί in such cases as εἴ τις καὶ ἄλλος, καὶ οὗτος.

⁷⁰ Οὐδὲ μὴν. The distinction between οὐδέ and οὔτε is clearly seen here. Οὐδέ connects one sentence with a preceding one; οὔτε . . . οὔτε are used when "neither . . . nor" is required. When οὐδέ qualifies a single word, it means "not even."

⁷¹ ὅς ἀντὶ μὲν τοῦ κ.τ.λ. For the use of ὅς or ὅστις, emphatically "a man who," cf. Soph. Ajax 457, καὶ νῦν τί χρὴ δρᾶν, ὅστις ἐμφανῶς θεοῖς ἐχθαίρομαι. With respect to γέγραπτο and the omitted augment, Kühner observes that this occurs sometimes when a long vowel precedes (as here, γραφῇ).

μάλιστα τῶν ἄλλων ἀνθρώπων ἀντὶ δὲ τοῦ διαφθεῖρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἡτιᾶτο, φανερὸς ἦν τῶν συνόντων⁷² τοὺς πόνηράς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ κακλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἣ πόλεις τε καὶ οἶκοι εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

CHAPTER III.

I. Ὡς δὲ δὴ καὶ ὠφελεῖν⁷³ ἔδόκει μοι τοὺς ξυνόντας τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος, τούτων δὴ γράψω ὅποσα ἂν διαμνημονεύσω. Τὰ μὲν τοίνυν⁷⁴ πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν καὶ λέγων ἥπερ ἡ Πυθία ὑποκρίνεται τοῖς ἐρωτῶσι, πῶς δεῖ ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θεραπείας ἢ περὶ ἄλλου τινὸς τῶν τοιούτων· ἢ τε γὰρ Πυθία νόμῳ πόλεως ἀναιρεῖ ποιούντας⁷⁵ εὐσεβῶς ἂν ποιεῖν, Σωκράτης τε οὕτως καὶ αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρήνει, τοὺς δὲ ἄλλως πῶς ποιούντας περιέρχους καὶ ματαίους ἐνόμιζεν εἶναι. 2. Καὶ εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς

⁷² τῶν συνόντων. This depends on the τοὺς πόνηράς ἐπιθυμίας ἔχοντας, "those of his associates who," &c. In this and similar cases with relatives, the genitive stands first generally. Cf. Thucyd. iii. 39, τῶν δὲ πόλεων αἷς ἂν μάλιστα εὐπραξία ἔλθῃ, and iv. 80, αἰτῶν ὅσοι ἀξιοῦσιν κ.τ.λ.

⁷³ καὶ ὠφελεῖν. Socrates not only did not corrupt his associates (τοὺς νέους διαφθεῖρων, I. 1), he actually did the reverse, for he improved them.

⁷⁴ Τὰ μὲν τοίνυν. To this is

opposed διαίτη δέ in § 5. Below, for ὑποκρίνεσθαι cf. Herod. i. 78, ἡ Πυθία ὑπεκρίνατο τοῖσι Λυδοῖσι. The same word is found in Thucyd. vii. 44, but there ἀποκρίνεσθαι is a various reading, and is a far commoner word.

⁷⁵ ποιούντας. Not "those who act," for the article would be used, but the people already mentioned are referred to; "if they act, they would do," &c. Below, after παρήνει, add οὕτως

κάλλιστα εἶδοτας¹⁶, ὅποια ἀγαθὰ ἐστὶ τοὺς δ' εὐχο-
μένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν
τοιούτων οὐδὲν διάφορον ἐνόμιζεν εἵχεσθαι, ἢ εἰ κύ-
βειαν ἢ μάχην ἢ ἄλλο τι εὐχοῖντο τῶν φανερώς ἀδήλων
ὅπως ἀποβήσοιτο. 3. Θυσίας δὲ θύων μικρὰς ἀπὸ
μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ
μεγάλων πολλὰ καὶ μεγάλα θυόντων· οὔτε γὰρ τοῖς
θεοῖς ἔφη καλῶς ἔχειν¹⁷, εἰ ταῖς μεγάλαις θυσίαις
μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον· πολλάκις γὰρ ἂν
αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν
 χρηστῶν εἶναι κεχαρισμένα· οὐτ' ἂν τοῖς ἀνθρώποις
ἀξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ
κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν· ἀλλ'
ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς
μάλιστα χαίρειν. Ἐπαινέτης δ' ἦν καὶ τοῦ ἔπους
τούτου

Κὰδ δύναμιν¹⁸ δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσι·

καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην
δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Κὰδ δύναμιν¹⁹

¹⁶ ὡς εἶδοτας. Cf. I. ii. 20, ὡς
τὴν μὲν τῶν χρηστῶν κ.τ.λ. For
the general sentiment compare
Juv. x. 347, "Permites ipsis ex-
pendere numinibus, quid Conve-
niat nobis, rebusque sit utile
nostris. Nam pro jucundis aptis-
sima quæque dabunt Di, Carior
est illis homo quam sibi." Also
Plato, Alcib. ii. 148 C, οἱ Ἀκε-
δαιμόνιοι ἐκδόσσι εὐχὴν εὐχον-
ται, τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς τοὺς
θεοὺς διδόναι κελεύοντες, and that
dialogue generally.

¹⁷ ἔφη καλῶς ἔχειν. There is no
ἂν required with ἔχειν, because
καλὸν ἦν and the like phrases are
used without ἂν, just as the
Latins said "longum erat." This

sentence can be put into English
with a similar idiom, "if they
really rejoiced . . . it was a bad
thing for them." In fact, as
Kühner remarks, the ἂν might
have been omitted below in ἀξιον
ἂν εἶναι for the same reason.

¹⁸ Κὰδ δύναμιν. Hesiod, Oper.
et Dies 336. For the repetition
of πρὸς with τὴν ἄλλην, see note
on περὶ φίλων, I. ii. 53. Here
φίλους and ξένους are put toge-
ther as forming one idea opposed
to τὴν ἄλλην διάιταν.

¹⁹ τὴν Κὰδ δύναμιν. That is,
τὴν παραίνεσιν Κὰδ δύναμιν ἔρδειν
εἶναι καλὴν παραίνεσιν. It might
have been also expressed by τό.

ἔρδειν. 4. Εἰ δέ τι δόξειεν²⁰ αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἦττον ἂν ἐπείσθῃ παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἰ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρίαν κατηγορεῖ, οἷτινες παρὰ τὰ παρὰ τῶν θεῶν σημαινόμενα ποιούσι τι φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις²¹ ἁδοξίαν. Αὐτὸς δὲ πάντα τὰνθρώπινα ὑπερέωρα πρὸς τὴν παρὰ τῶν θεῶν συμβουλίαν.

5. Διαίτη δὲ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, ἢ χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρραλέως καὶ ἀσφαλῶς διάγοι καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης. Οὕτω γὰρ εὐτέλης ἦν, ὥστ' οὐκ οἶδ', εἰ τις οὕτως ἂν ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν²² τὰ Σωκράτει ἀρκούντα· σίτῃ μὲν γὰρ τοσοῦτ' ἐχρήτο, ὅσον ἡδέως ἥσθιε· καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ἦν, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι·

²⁰ Εἰ δέ τι δόξειεν. This optative is not to be confounded with the pure hypothetical optative in such cases as εἰ ἔχει διδοίη ἂν, for ἐπείσθῃ ἂν would not be a natural sequence. But it is really equivalent to an optative of indefinite frequency, like ἐπειδὴ δμολογήσεται in I. ii. 57. Below, ἐπειθεν is "tried to persuade him."

²¹ παρὰ τοῖς ἀνθρώποις. The meaning of παρὰ is distinct from that of the same preposition in the line before. It is here, "the disrepute existing amongst men;" the other, "the indications sent from the gods." Below, for the comparative force of πρὸς, see I. ii. 52 (εἶναι πρὸς ἑαυτόν).

²² ὥστε μὴ λαμβάνειν. The difference between ὥστε οὐκ and ὥστε μὴ is here plainly marked. The former is naturally found when an indicative follows, for

the negative result is then asserted to have followed as a matter of fact. With ὥστε μὴ and an infinitive the result is not asserted to have followed; there is only stated a capability of its following from the premises. Socrates was frugal; there was a positive consequence of this, viz. ignorance on Xenophon's part of the possibility of any man not having at least thus much; this is ὥστε οὐκ εἶδα. A man could hardly be conceived working little enough not to receive, if he did work, thus much: this is ὥστε μὴ λαμβάνειν. It is to be observed that ὥστε with an infinitive does not preclude the actual occurrence of the event; but it does not distinctly assert its occurrence, only its possible occur-

rence.

ποτόν δὲ πᾶν ἡδὺν ἦν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ διψῶν. 6. Εἰ δέ ποτε κληθεὶς ἐβελήσειεν ἐπὶ δεῖπνον ἐλθεῖν, ὃ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥστε φυλάξασθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπίπλασθαι, τοῦτο ῥαδίως πάνυ ἐφυλάττετο· τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλενε φυλάττεσθαι τὰ πείθοντα μὴ πεινῶντας ἐσθίειν μηδὲ διψῶντας πίνειν· καὶ γὰρ τὰ λυμαίνόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταύτ' ἔφη εἶναι. 7. Οἶεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὡς ποιεῖν τοιούτοις πολλοῖς δειπνίζουσιν τὸν δὲ Ὀδυσσεῖα Ἑρμοῦ τε ὑποθημοσύνη καὶ αὐτὸν ἐγκρατῇ ὄντα⁸³, καὶ ἀποσχόμενον τὸ ὑπὲρ τὸν καιρὸν τῶν τοιούτων ἄπτεσθαι, διὰ ταῦτα οὐδὲ γενέσθαι ὕν⁸⁴.]

8. Τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων ἀφροδισίων δὲ παρῆναι τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι· οὐ γὰρ ἔφη ῥάδιον εἶναι τῶν τοιούτων ἀπτόμενον σωφρονεῖν. Ἀλλὰ καὶ Κριτόβουλόν⁸⁵ ποτε τὸν Κρίτωνος πυθόμενος ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα, παρόντος τοῦ Κριτοβούλου, ἤρετο Ξενοφῶντα· 9. Εἰπέ μοι, ἔφη, ὦ Ξενοφῶν, οὐ σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν σωφρονικῶν⁸⁶ ἀνθρώπων μᾶλλον ἢ τῶν θρασέων, καὶ τῶν προνοητικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ῥιψοκινδύνων; Πάνυ μὲν οὖν, ἔφη ὁ

⁸³ αὐτὸν ἐγκρατῇ ὄντα. This participial clause corresponds to the dative ὑποθημοσύνη, by a variation of expression very common. For the construction below, ἀποσχόμενον τὸ ὑπὲρ κ.τ.λ., instead of the genitive, cf. Plato, Repub. 354 B, οὐκ ἀπεσχόμενον τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν. Thucyd. v. 25 has ἀπέσχοντο μὴ στρατεῦσαι.

⁸⁴ οὐδὲ γενέσθαι ὕν. "Did not so much as ever become a pig." The companions of Ulysses did become swine, although after-

wards restored to their human shape: Ulysses escaped altogether. Below, τῶν καλῶν ἀφροδισίων is "beautiful objects of affection."

⁸⁵ Κριτόβουλον. The idiom of our language would naturally lead us to make this the subject of the secondary clause. The Greek idiom makes it the object of πυθόμενος in the primary one.

⁸⁶ τῶν σωφρονικῶν. "One of the," &c. Cf. Plato, Gorg. 458 A, ἐγὼ δὲ τίναν εἰμί; τῶν ἡδέως μὲν ἂν ἐλεγχθέντων.

Ξενοφῶν. Νῦν τοίνυν νόμιζε αὐτὸν θερμουργότατον εἶναι καὶ λεωργότατον οὗτος κἂν⁸⁷ εἰς μαχαίρας κυβιστήσῃ, κἂν εἰς πῦρ ἄλοιτο. 10. Καὶ τί δὴ⁸⁸, ἔφη ὁ Ξενοφῶν, ἰδὼν ποιοῦντα, τοιαῦτα κατέγνωκας αὐτοῦ; Οὐ γὰρ οὗτος, ἔφη, ἐτόλμησε τὸν Ἀλκιβιάδου υἱὸν φιλήσαι, ὄντα εὐπροσωπότατον καὶ ὡραιότατον; Ἀλλ' εἰ μέντοι⁸⁹, ἔφη ὁ Ξενοφῶν, τοιοῦτόν ἐστι τὸ ῥιψοκίνδυνον ἔργον, κἂν ἐγὼ δοκῶ μοι τὸν κίνδυνον τοῦτον ὑπομεῖναι. 11. Ὡ τλήμου, ἔφη ὁ Σωκράτης, καὶ τι ἂν οἶε παθεῖν καλὸν φιλήσας; ἄρ' οὐκ ἂν⁹⁰ αὐτίκα μάλα δοῦλος μὲν εἶναι ἀντ' ἐλευθέρου; πολλὰ δὲ δαπανᾶν εἰς βλαβεράς ἡδονάς; πολλὴν δὲ ἀσχολίαν ἔχειν τοῦ ἐπιμεληθῆναί τινος καλοῦ καγαθοῦ; σπουδάξειν δ' ἀναγκασθῆναι ἐφ' οἷς οὐδ' ἂν μαινόμενος σπου-

⁸⁷ οὗτος κἂν. There seems to be no connecting particle here, because οὗτος is emphatic. Cf. Plato, *Repub.* 340 B, τὸ τοῦ κρείττονος συμφέρον λέγειν ὃ ἡγήετο ὁ κρείττων αὐτῷ συμφερεῖν τοῦτο ποιητέον εἶναι, where Stallbaum says, "cum maiore vocis intentione pronuntiandum est."

⁸⁸ Καὶ τί δὴ. The force of καὶ is to be noticed. It is used in this position with interrogatives when something of surprise or indignation is conveyed. Cf. III. ix. 12, καὶ πῶς ἂν, ἔφη, ἐξείη μὴ πείθεσθαι ἐπικειμένης γε ζημίας. It is very common in the tragic writers. On the other hand, πῶς καὶ only asks for further information, without any of the sentiment expressed in καὶ πῶς. Here the order is, καὶ ἰδὼν (αὐτὸν) ποιοῦντα τί κατέγνωκας αὐτοῦ. For this use of τίς, whereby the question is reserved to some distance in the sentence, cf. II. ii. 1, κατακράθηκας οὖν τοὺς τί ποιοῦν-

τας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Translate, "What have you known him do, that you think so poorly of him?"

⁸⁹ Ἀλλ' εἰ μέντοι. Cf. II. i. 12, where the particles seem clearly to mean, "but if in good truth." Cf. Plato, *Phædo* 68 B, οὐ πολλὴ ἂν ἀλογία εἴη; πολλὴ μέντοι νῆ Δία. This is in accordance with its derivation, "for one thing (μέν), this" (τῷ).

⁹⁰ ἄρ' οὐκ ἂν. That is, οὐκ οἶε εἶναι ἂν κ.τ.λ. Below, ἀσχολίαν πολλὴν ἔχειν means, "to have no time for." The genitive seems to be one of general relationship, so that the real force of the sentence is, "to have entire want of leisure in the matter of paying attention to." It seems like a construction in Thucyd. vii. 21, ξυνέπειθεν τοῦ μὴ ἀθυμεῖν, "persuaded them in the matter of not being despondent." Ἀσχολία ποιεῖν, τοῦ ποιεῖν, τῷ ποιεῖν, εἰς τὸ μὴ ποιεῖν, are all found

δάσειεν; 12. ὦ Ἡράκλεις, ἔφη ὁ Ξενοφῶν, ὡς δεινὴν
τινα λέγεις δύναμιν τοῦ φιλήματος εἶναι. Καὶ τοῦτο,
ἔφη ὁ Σωκράτης, θαυμάζεις; οὐκ οἶσθα, ἔφη, τὰ φα-
λάγγια, οὐδ' ἡμιωβολιαῖα τὸ μέγεθος ὄντα, προσαψά-
μενα μόνον τῷ στόματι ταῖς τε ὀδύναις ἐπιτρίβει
τοὺς ἀνθρώπους, καὶ τοῦ φρονεῖν⁹¹ ἐξίστησιν; Ναὶ
μὰ Δῖ', ἔφη ὁ Ξενοφῶν ἐνίησι γάρ τι τὰ φαλάγγια
κατὰ τὸ δῆγμα. 13. ὦ μωρέ, ἔφη ὁ Σωκράτης, τοὺς
δὲ καλοὺς⁹² οὐκ οἶει φιλοῦντας ἐνιέναι τι, ὅτι σὺ οὐχ
ὀρᾷς; οὐκ οἶσθ', ὅτι τοῦτο τὸ θηρίον, ὃ καλοῦσι καλὸν
καὶ ὠραῖον, τοσοῦτ' δεινότερόν ἐστι τῶν φαλαγγίων,
ὅσφ'⁹³ ἐκεῖνα μὲν⁹⁴ ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον,
ἐὰν δέ τις αὐτὸ θεᾷται, ἐνίησ' τι καὶ πάνυ πρόσωθεν
τοιοῦτον, ὥστε μαίνεσθαι ποιεῖν; ἴσως δὲ καὶ οἱ Ἑρωτες
τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ πρόσωθεν οἱ καλοὶ
τιτρώσκουσιν. Ἀλλὰ συμβουλεύω σοι, ὦ Ξενοφῶν,
ὅποταν ἴδῃς τινὰ καλόν, φεύγειν προτροπάδην· σοὶ δέ,
ὦ Κριτόβουλε, συμβουλεύω ἀπενιαντίσαι· μόλις γάρ

⁹¹ καὶ τοῦ φρονεῖν. Cf. II. i. 4, ἐξιστάμενοι τοῦ τὰ δεινὰ ἀνα-
λογίζεσθαι.

⁹² τοὺς δὲ καλοὺς. A clause
must be supplied to account for
the δέ, such as τὰ μὲν φαλάγγια
οἶει ἐνιέναι τι, τοὺς δὲ καλοὺς
κ.τ.λ.

⁹³ τοσοῦτ' . . . ὅσφ'. The real
proportion to be expressed would
properly be conveyed by a com-
parative in both clauses. "This
creature is cleverer than spiders,
in whatever proportion it is harder
to produce their effect without
touching, than whilst touching."
But here the second part of the
enunciation contains only a state-
ment of the different conditions
under which the same result
follows. Kühner quotes a similar

passage from Plato, Euthyphr.
11 D, κινδυνεύω δεινότερος γεγόν-
ηαι ὅσφ' ὃ μὲν τὰ αὐτοῦ μόνα
ἐπoλεῖ οὐ μένοντα, ἐγὼ δὲ καὶ τὰ
ἄλλότρια.

⁹⁴ ἐκεῖνα μὲν. It will be no-
ticed that ἐκεῖνος refers to the
last mentioned (φαλάγγια) instead
of the more remote. But ὅσφ' is
required for the immediate
subject of the sentence (τοῦτο τὸ
θηρίον) for the sake of emphasis.
See IV. iii. 10. The difference
of tense in ἀψάμενα and ἀπτό-
μενον is natural enough: they
produce their effect after touch-
ing; this, without even attempt-
ing to touch at all, but if a
person only so much as looks at
it. Throughout the remainder of
the sentence καὶ means "even."

ἀν ἴσως ἐν τοσούτῳ χρόνῳ τὸ δῆγμα ὑγιῆς γένοιτο.

14. Οὕτω δὴ καὶ ἀφροδισιάζειν τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς ἀφροδίσια ᾤετο χρῆναι πρὸς τοιαῦτα, οἷα, μὴ πάνυ μὲν δεομένου⁹⁶ τοῦ σώματος, οὐκ ἂν προσδέξαιτο ἢ ψυχῇ, δεομένου δέ, οὐκ ἂν πράγματα παρέχοι.

Αὐτὸς δὲ πρὸς ταῦτα φανερὸς ἦν οὕτω παρεσκευασμένος, ὥστε ῥᾶον ἀπέχεσθαι τῶν καλλίστων καὶ ὡραιότητων ἢ οἱ ἄλλοι τῶν αἰσχίστων καὶ ἁωροτάτων.

15. Περὶ μὲν δὴ βρώσεως καὶ πόσεως καὶ ἀφροδισίων οὕτω κατεσκευασμένος ἦν καὶ ᾤετο οὐδὲν ἂν ἦττον ἀρκούντως ἡδεσθαι τῶν πολλὰ ἐπὶ τούτοις πραγματευομένων, λυπεῖσθαι δὲ πολὺ ἔλαττον.

CHAPTER IV.

1. Εἰ δέ τινες Σωκράτην νομίζουσιν, ὥς ἔνιοι γράφουσί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι⁹⁶, προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἱκανόν⁹⁷ σκεψάμενοι μὴ μόνον⁹⁷ ἃ ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ ἃ λέγων συνημέρευε τοῖς συνδιατρίβουσι, δοκιμαζόντων, εἰ ἱκανὸς ἦν βελτίους ποιεῖν τοὺς συνόντας. 2. Λέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου

⁹⁶ μὴ πάνυ μὲν δεομένου. "Supposing the body not to be urgently in need of them." Below, in περὶ μὲν δὴ βρώσεως, the μὲν is answered by δέ in the next section, εἰ δέ τινες.

⁹⁶ τεκμαιρόμενοι. "Merely guessing," not forming any careful opinion on well-grounded evidence.

⁹⁷ μὴ μόνον κ.τ.λ. As the

sentence is an imperative one (δοκιμαζόντων) μὴ is required, not εἰ. Socrates cross-questioned all who put forward great pretensions of superior knowledge, with the view of exposing these pretensions and bringing all such pretenders to shame. This is the meaning of κολαστηρίου ἕνεκα.

διαλεγόμενον πρὸς Ἀριστόδημον⁹⁸ τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς θεοῖς οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα· Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν οὐστυνας⁹⁹ ἀνθρώπους τεθαύμακας ἐπὶ σοφία; Ἔγωγε, ἔφη. 3. Καὶ ὅς¹⁰⁰. Λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσῃ Ὀμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιίᾳ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. 4. Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστότερον εἶναι ἢ οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά; Πολύ, νῆ Δία, οἱ ζῶα, εἴπερ γε¹ μὴ τύχη τινί, ἀλλὰ ὑπὸ γνώμης ταῦτα γίνεται. Τῶν δὲ ἀτεκμάρτως ἐχόντων, ὅτου ἕνεκα ἔστι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων, πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γυγνόμενα γνώμης ἔργα εἶναι. 5. Οὐκ οὐν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς δι' ὧν αἰσθάνονται ἕκαστα, ὀφθαλμοὺς μὲν,

⁹⁸ Ἀριστόδημον. Aristodemus is mentioned by Plato (Symp. 173 B); he was little, shoeless, and a special admirer of Socrates, and one of his most constant associates.

⁹⁹ ἔστιν οὐστυνας. Sometimes the verb in this form is plural (but not so generally). Cf. Thucyd. vi. 88, σῆτάν τε κατεκόμιζον τῷ στρατεύματι καὶ εἴσιν οἱ καὶ χρημάτα, whence it is seen that the verb is always present. Propertius imitates this, III. ix. 17,—

Est quibus Eleæ concurrat
palma quadrigæ,
Est quibus in celeres gloria
nata pedes.

¹⁰⁰ Καὶ ὅς. "And he." The relative is sometimes used for the demonstrative. Cf. Plato, Theages 129 B, καὶ ὅς ἔπεσχε. It is very common in the phrase ἢ δὲ ὅς, "he said," in Plato.

¹ εἴπερ γε. "If at least." There is no doubt implied any more than by "siquidem" in Latin, and therefore the indicative mood follows. Below, πρέπει μὲν implies a suppressed clause with δέ, to the effect that another explanation might be conceived as possible, although the given one was almost sure to be right.

ὥστε ὁρᾶν τὰ ὁρατά², ὅτα δέ, ὥστε ἀκούειν τὰ ἀκουστά;
 ὁσμῶν γε μήν³, εἰ μὴ ῥῖνες προστετέθησαν, τί ἂν ἡμῖν
 ὄφελος ᾔην; τίς δ' ἂν αἰσθησις ᾔην γλυκέων καὶ δριμέων
 καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα
 τούτων γνώμων ἐνεργάσθῃ; 6. Πρὸς δὲ τούτοις οὐ
 δοκεῖ σοι καὶ τόδε πρόνοίας ἔργον εἰκέναι, τό, ἐπεὶ
 ἀσθενὴς μὲν⁴ ἐστὶν ὄψις, βλεφάροις αὐτὴν θυρῶσαι,
 ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέη, ἀναπετάννυται, ἐν δὲ
 τῷ ὕπνῳ συγκλείεται; ὥς δ' ἂν⁵ μηδὲ ἀνεμίῳ βλάπ-
 τωσιν, ἡθμὸν βλεφαρίδας ἐμφύσαι ὀφρύσι τε ἀπο-
 γεισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὥς μηδ' ὁ ἐκ τῆς
 κεφαλῆς ἰδρὼς κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι
 μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποτε καὶ τοὺς
 μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἷους τέμνε:ν εἶναι,

² ὥστε ὁρᾶν τὰ ὁρατά. This of course is the famous argument from final causes. Put forward by Socrates, it has never lost its influence, although warmly assailed in the present day, on what seem to me very insufficient grounds. (See a paper by Dr. Whewell, in Macmillan's Magazine for March, 1866, on Comptes.)

³ ὁσμῶν γε μήν. "Assuredly of smells, at all events." The particles γε μήν imply that *here* at all events, beyond any doubt, the principle enunciated holds. So I. vi. 6, τὰ γε μήν ἱμάτια κ.τ.λ. Below, as προστετέθησαν is the aorist, there would have been an aorist in the second clause, but the verb εἶναι not having one, the imperfect does double work.

⁴ ἐπεὶ ἀσθενὴς μὲν. The construction is apparently not finished in the way at first intended, and therefore no clause answers to this.

⁵ ὥς δ' ἂν. What ἂν means

with relatives (ὅς, ὅστις, ὅσος κ.τ.λ.) is clear enough; it adds an indefinite comprehensiveness, like "cunque" in Latin. But it is not clear what ὥς ἂν, ὅπως ἂν mean. One would expect the same indefinite notion to be conveyed by these phrases. If so, the sense here may be, "in order that the very winds may do no harm, in whatever way it may be conceived as able to be done," i. e. "may not by any possibility do harm." In Soph. Philoct. 129 there is πανκλήρου τρόποι μορφῇ δολώσαι ὥς ἂν ἄγνοια προσῇ, "that want of recognition, in whatever way it is possible, may be gained." If so, ὥς ἂν conveys a stronger meaning than ὅς, and the event is regarded as more certain to follow. If ὥς ἂν were translated by its original meaning, "in whatever possible way," the result would amount to what I have said.

τοὺς δὲ γομφίους οἷους παρὰ τούτων δεξαμένους λαί-
 αίνειν καὶ στόμα μὲν, δι' οὗ* ὧν ἐπιθυμεῖ τὰ ζῶα
 εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι·
 ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῇ, ἀποστρέψαι τοὺς
 τούτων ὄχετοὺς καὶ ἀπενεγκεῖν ἢ δυνατόν προσωτάτω
 ἀπὸ τῶν αἰσθήσεων ταῦτα οὕτω προνοητικῶς πεπραγ-
 μένα ἀπορεῖς πότερα τύχης ἢ γνώμης ἔργα ἐστίν;
 7. Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὕτω γε σκοπούμεν πάντ'
 ἔοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου
 τεχνήματι†. Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνο-
 ποιίας, ἐμφῦσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκ-
 τρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν,
 μέγιστον δὲ φόβον τοῦ θανάτου; Ἀμέλει καὶ ταῦτα
 ἔοικε μηχανήμασί τινος ζῶα εἶναι βουλευσαμένου.

8. Σὺ δὲ σαντὸν δοκεῖς τι φρόνιμον ἔχειν; Ἐρώτα
 γοῦν καὶ ἀποκρινούμαι. Ἀλλοθι δὲ οὐδαμοῦ οὐδὲν
 οἶει φρόνιμον εἶναι καὶ ταῦτα εἰδώς, ὅτι γῆς τε μικρὸν
 μέρος ἐν τῷ σώματι πολλῆς οὔσης ἔχεις καὶ ὑγροῦ
 βραχὺ πολλοῦ ὄντος, καὶ τῶν ἄλλων δήπου μεγάλων
 ὄντων ἐκάστου μικρὸν μέρος λαβύντι τὸ σῶμα συνήρ-
 μοσταί σοι; νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα* σὲ
 εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ τάδε τὰ ὑπερ-
 μεγέθη καὶ πλῆθος ἄπειρα δι' ἀφροσύνην τινὰ, ὥς οἶει,
 εὐτάκτως ἔχειν; 9. Μὰ Δί'‡. οὐ γὰρ ὁρῶ τοὺς κυρίους

* δι' οὗ. The construction is δι' οὗ (ταῦτα) ὧν τὰ ζῶα ἐπιθυμεῖ, εἰσπέμπεται, a sentence apparently easy, but, as a matter of fact, continually mistranslated. Below, with δυσχερῇ supply ἐστίν.

† ἔοικε τεχνήματι. Cf. Plato, *Repub.* 508 D, ἔοικεν αὖ νοῦν οὐκ ἔχοντι. Of course σκοπούμεν has nothing to do with τεχνήματι. It is but a dative of the indirect object. Cf. Tacitus, *Germ.* 6, "in

universum aestimanti plus penes peditem roboria."

‡ οὐδαμοῦ ὄντα. "But do you think you have carried off bodily as it were (συναρπάσαι) intellect alone, existing nowhere else than in you?" "that intellect is the only thing you have carried off?"

§ Μὰ Δί'. This clearly means, "Well, I do think so. I think that intellect is nowhere else but in man." The words refer back to νοῦν δὲ μόνον οὐδαμοῦ

ὥσπερ τῶν ἐνθάδε γυγνομένων τοὺς δημιουργούς. Οὐδὲ γὰρ¹⁰ τὴν ἑαυτοῦ¹¹ σύ γε ψυχὴν ὁρᾷς, ἢ τοῦ σώματος κυρία ἐστίν· ὥστε κατὰ γε τοῦτο ἔξεστί σοι λέγειν, ὅτι οὐδὲν γνώμη, ἀλλὰ τύχη πάντα πράττεις. Καὶ ὁ Ἀριστοδημος· 10. Οὗτοι ἔφη, ἐγώ, ὦ Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἡγοῦμαι ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. Οὐκ οὖν, ἔφη, ὅσῳ¹² μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσούτῳ μᾶλλον τιμητέον αὐτό; 11. Εὖ ἴσθι, ἔφη, ὅτι εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. "Ἐπειτ' οὐκ οἶει φροντίζειν; οἱ πρῶτον μὲν¹³ μόνον τῶν ζώων ἀνθρώπων ὀρθὸν ἀνέστησαν ἢ δὲ ὀρθότης καὶ προορᾶν πλεῖον ποιεῖ δύνασθαι καὶ τὰ ὑπερθεῖν μᾶλλον θεᾶσθαι καὶ ἡττον κακοπαθεῖν καὶ ὄψιν καὶ ἀκοὴν καὶ στόμα ἐνεποίησαν ἔπειτα¹⁴

ἔτα δοκεῖς συναρπάσαι. Kühner quotes IV. vi. 10, Χρήσιμον ἔρα εὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Δία (οὐ πρὸς τὰ ἐλάχιστα), πρὸς τὰ μέγιστα μὲν οὖν. The man does not see the masters of the great heavenly bodies, and so he believes them to be destitute of order.

¹⁰ Οὐδὲ γάρ. The γάρ refers to a clause implied, "your argument is nothing," or the like. Cf. II. i. 2, οὐκ οὖν τὸ μὲν βούλεσθαι, εἰκὸς παραγίγνεσθαι; εἰκὸς γάρ. That is, καλῶς ἔλεξας, or something of the kind.

¹¹ τὴν ἑαυτοῦ. Cf. II. i. 80, παιδεύεις τοὺς ἑαυτῆς φίλους. The pronoun of the third person is here used with the second person of the verb. Kühner remarks that this is only possible when the notion of "self" is so prominent, that the mere distinction of persons is lost sight of. In II. I. 31, ἐπαίρου ἑαυτῆς ἀσκήτους εἰ,

this looks a good explanation, but in II. i. 80 (quoted above) he proposes to alter the reading, to make it square with his view.

¹² ὅσῳ κ.τ.λ. "In proportion as—while the more magnificent—(supply ὅν) he deigns to care for you." On the whole, this seems better than the other way of translating, "he calls on you to reverence him," although the words τῆς ἐμῆς θεραπείας προσδεῖσθαι (to want my reverence besides what he possesses already) are in favour of this last rendering.

¹³ οἱ πρῶτον μὲν. Cf. Ovid, Metam. i. 84, "Pronaque dum spectant animalia cetera terram, Os homini sublime dedit, cœlumque tueri." Below, ἀνέστησαν is the first aorist, for the second could not have an accusative case after it.

¹⁴ ἔπειτα. For the absence of δέ see note on I. ii. 1, under εἴτα.

τοῖς μὲν ἄλλοις ἔρπετοῖς πόδας ἔδωκαν, οἱ τὸ πορεύεσθαι μόνον παρέχουσιν· ἄνθρωπον δὲ καὶ χεῖρας προσέθεσαν, αἱ τὰ πλεῖστα, οἷς εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται. 12. Καὶ μὴν γλῶττάν γε¹⁶ πάντων τῶν ζώων ἐχόντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἷαν ἄλλοτε ἄλλαχῇ ψαύουσιν τοῦ στόματος ἀρθροῦν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις, ἃ βουλόμεθα; τὸ δὲ καὶ¹⁷ τὰς τῶν ἀφροδισίων ἡδονὰς τοῖς μὲν ἄλλοις ζώοις δοῦναι περιγράφαντας τοῦ ἔτους χρόνον, ἡμῖν δὲ συνεχῶς μέχρι γήρως ταύτας παρέχειν; 13. Οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ', ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχῆς κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε· τίνας γὰρ ἄλλοι ζώου ψυχῇ πρῶτα μὲν θεῶν τῶν τὰ μέγιστα¹⁸ καὶ κάλλιστα συνταξάντων ἦσθηται ὅτι εἰσί; τί δὲ φύλοι ἄλλο ἢ ἄνθρωποι θεοὺς θεραπεύουσι; ποία δὲ ψυχῇ τῆς ἀνθρωπίνης ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχη ἢ θάλαππῃ, ἢ νόσοις ἐπικουρῆσαι, ἢ ῥώμῃ ἀσκῆσαι, ἢ πρὸς μάθησιν ἐκπονήσαι, ἢ, ὅσα ἂν ἀκούσῃ ἢ ἰδῇ ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμνήσθαι¹⁹; 14. Οὐ γὰρ πάνυ σοι κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι²⁰ καὶ

¹⁶ Καὶ μὴν γλῶττάν γε. Καὶ μὴν introduces a new subject with emphasis, "And assuredly." Cf. I. vi. 8, καὶ μὴν χρήματά γε. In II. iii. 14, καὶ μὴν πλείονεν γε δοκεῖ, the sense is rather "and yet certainly." Below, for οἷαν ἀρθροῦν cf. I. iv. 6, οἷους τέμνειν.

¹⁷ τὸ δὲ καί. "And what of his having given?" Something must be understood, τί σοι δοκεῖ, or οὐ θαύμαστόν ἐστι.

¹⁸ θεῶν τῶν τὰ μέγιστα. The same construction is found IV. iv. 12, οὐ γὰρ αἰσθάνομαι σου

ἐποῖον νόμιμον λέγεις. The genitive depends perhaps on the phrase ὅτι εἰσί; the fact of their existing is the property connected with them first perceived. Cf. I. i. 12, καὶ πρῶτον μὲν αὐτῶν ἐσκότει πότερα, where see the note.

¹⁹ διαμεμνήσθαι. "To retain (did) in the memory." Below, παρὰ τὰ ἄλλα ζῶα is "in comparison with." Cf. IV. iv. 1, παρὰ τοὺς ἄλλους εὐτακτεῖν. This is a very natural branch of the usual meaning, "alongside of."

²⁰ καὶ τῷ σώματι. "Both. . .

τῇ ψυχῇ κρατιστεύοντες; οὔτε γὰρ βοὸς ἂν ἔχων²⁰ σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνατ' ἂν πράττειν ἃ ἐβούλετο, οὔθ' ὅσα χεῖρας ἔχει, ἄφρονα δ' ἐστὶ, πλείον οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν πλείστου ἀξίων τετυχηκώς οὐκ οἶει σοῦ θεοὺς ἐπιμελεῖσθαι· ἀλλ', ὅταν τί ποιήσωσι²¹, νομιεῖς αὐτοὺς σοῦ φροντίζειν;
 15. Ὅταν πέμπωσιν, ὥσπερ σὺ σοὶ φῆς πέμπειν αὐτούς, συμβούλους, ὅ,τι χρή ποιεῖν καὶ μὴ ποιεῖν. Ὅταν δὲ Ἀθηναίοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς, οὐδ' ὅταν τοῖς Ἑλλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ' ὅταν πᾶσιν ἀνθρώποις; ἀλλὰ μόνον σὲ ἐξαιροῦντες ἐν ἀμελείᾳ κατατίθενται; 16. Οἶει δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφύσαι, ὥς ἱκανοὶ εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς ἀνθρώπους ἐξαπατῶμένους τὸν πάντα χρόνον οὐδέποτ' ἂν αἰσθέσθαι; οὐχ ὁρᾷς²², ὅτι τὰ πολυχρονιώτατα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά ἐστι, καὶ αἱ φρονιμώταται ἡλικίαι θεῶν ἐπιμελέσταται;
 17. Ὡγαθέ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἴεσθαι οὖν χρή καὶ τὴν ἐν παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν

and," for φύσει does not depend on κρατιστεύοντες, but is used absolutely, "by nature," "naturally."

²⁰ ἂν ἔχων. The subject of ἔχων is τίς or ἄνθρωπος, from ἄνθρωποι. The second ἂν is only a repetition of the first, which is put as forward as possible in the sentence. Cf. III. ix. 2, οὔτ' ἂν θραξίην . . . ἐθέλοιεν ἂν. Also Soph. Ajax 537, τί δῆτ' ἂν ὥς ἐκ τῶν δ' ἂν ὠφελοῖμί σε; Below, πλείον ἔχειν means "to be better off."

²¹ ὅταν τί ποιήσωσι. See note

on I. iii. 10. Below, καὶ σοὶ is "to you as well as to the Athenians," and ἐξαπατῶμένους is "thoroughly cheated."

²² οὐχ ὁρᾷς. Some editors omit ὅτι. Cf. I. iii. 12, οὐκ οἶσθα, ἔφη, τὰ φαλάγγια ἐπιτρίβει τοὺς ἀνθρώπους, so that it does not seem necessary to have ὅτι, the expression being colloquial, like our "don't you see?" But I retain ὅτι out of regard to the MSS. Below, καὶ ὁ σὸς νοῦς is, "your intellect as well as that of the universe," which last again takes καί.

αὐτῇ ἡδὺν ἦ, οὕτω τίθεσθαι, καὶ μὴ²² τὸ σὸν μὲν δῦμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν, μηδὲ τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ²³ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι. 18. *Ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων γυγνώσκεις τοὺς ἀντιθεραπεύειν ἐθέλοντας, καὶ χαριζόμενος τοὺς ἀντιχαριζομένους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης θεραπεύων, εἴ τι σοὶ θελήσουσι περὶ τῶν ἀδήλων ἀνθρώποις συμβουλεύειν, γνώσῃ τὸ θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν καὶ πάντα ἀκούειν καὶ πανταχοῦ παρῆναι καὶ ἅμα πάντων ἐπιμελεῖσθαι αὐτούς²⁴. 19. *Ἐμοὶ μὲν ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὅποτε ὑπὸ τῶν ἀνθρώπων ὁρῶντο²⁵, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχυρῶν, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἶεν, ἐπεὶ περ ἡγήσαιντο μηδὲν ἂν ποτε ὧν πράττοιεν θεοὺς διαλαβεῖν.

²² καὶ μὴ. That is, μὴ οἰεσθαι χρή. Of course here the meaning is, that we are not to suppose that *whereas* the eye of man can reach far, yet the eye of God cannot. The incompatibility of the two things *together* is the point insisted on. Cf. II. i. 6, τὸ δὲ εἶναι μὲν . . . τοὺς δὲ πολλοὺς ἀγυμνάστωι ἔχειν.

²³ καὶ περὶ τῶν ἐν Αἰγύπτῳ. The first division here contains the Athenians (τῶν ἐνθάδε), the second all foreigners, such as those in Egypt, Sicily, &c. The article is repeated before each class, but not before every particular in each. Cf. I. ii. 58, and the note there.

²⁴ αὐτούς. Sc. τοὺς θεοὺς, suggested by τὸ θεῖον.

²⁵ ὅποτε . . . ὁρῶντο. The optative here and below, in εἶεν, is that of indefinite frequency. This may be also true of ἡγήσαιντο, for very similar instances have been noticed. Or perhaps it may be due to attraction to the other optatives, an attraction sometimes found. Cf. Plato, Phædo 72 B, εἰ ἀποθνήσκοι μὲν πάντα ὅσα τοῦ (τῇ) μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι. Πράττοιεν is the optative of the *oratio obliqua*, depending on ἡγήσαιντο, as expressing the opinion of those whose sentiments are described.

CHAPTER V.

1. Εἰ δὲ δὴ καὶ ἐγκράτεια καλὸν τε κάγαθόν ἀνδρὶ κτήμᾳ ἐστίν, ἐπισκεψώμεθα, εἴ τι προὔβιβαζε λέγων εἰς αὐτὴν τοιάδε· ὦ ἄνδρες, εἰ, πολέμου ἡμῖν γενομένου, βουλοίμεθα ἐλέσθαι ἄνδρα, ὑφ' οὗ μάλιστα ἂν αὐτοὶ μὲν σωζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἂρ' ὄντιν' ἂν αἰσθανοίμεθα²⁷ ἥττω γαστρός ἢ οἶνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου, τοῦτον ἂν αἰροίμεθα; καὶ πῶς ἂν²⁸ οἰηθείημεν τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι, ἢ τοὺς πολεμίους κρατῆται; 2. Εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γεγόμενοι βουλοίμεθά τῳ ἐπιτρέψαι ἢ παῖδας ἄρρενας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι²⁹, ἢ χρήματα διασῶσαι, ἂρ' ἀξιόπιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῆ; δούλῳ δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμειᾶ ἢ ἔργων ἐπίστασιν³⁰; διάκονον δὲ καὶ ἀγοραστήν τοιοῦτον³¹ ἐθελήσαιμεν ἂν προῖκα λαβεῖν; 3. Ἀλλὰ μὲν εἴ γε μηδὲ δούλον ἀκρατῆ δεξαίμεθ' ἂν, πῶς οὐκ ἄξιον αὐτόν γε³² φυλάξασθαι τοιοῦτον γενέσθαι; Καὶ γὰρ οὐχ³³, ὥσπερ οἱ πλε-

²⁷ ὄντιν' ἂν αἰσθανοίμεθα. "An is not to be connected with the relative, for then the subjunctive would be required. It is to be taken with αἰσθανοίμεθα, "whom we might happen to find." In the next words, there does not seem any difficulty in ἥττω πόνου, on the ground that it means "unable to bear toil," while ἥττω γαστρός means "unable to refrain from gluttony." For these last words only imply "no match for the stomach;" and "no match for hard work" is just as reasonable an expression as the other.

²⁸ καὶ πῶς ἂν. See note on I. iii. 10.

²⁹ διαφυλάξαι. "To keep watch over until the end (διά) of the appointed time.

³⁰ ἔργων ἐπίστασιν. It has been noticed before that ἔργον is especially used of agricultural operations. It is so used here.

³¹ τοιοῦτον. "Accept for nothing such a waiting-man." Some editors have τὸν τοιοῦτον; then it would be, "such an one as I have described in the capacity of waiting-man."

³² αὐτόν γε. This is opposed to δούλον, and therefore signifies the master, the man himself, as separate from his belongings.

³³ Καὶ γὰρ οὐχ. This neg-

ονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερός, ἑαυτῷ δ' ὠφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοургότερος, εἴ γε κακοургότατόν ἐστι μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχὴν. 4. Ἐν συνουσίᾳ δὲ τίς ἂν ἡσθεῖη τῷ τοιούτῳ, ὃν εἰδείη τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς πόρνas ἀγαπῶντα μᾶλλον ἢ τοὺς ἐταίρους; ἀρά γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; 5. Τίς γὰρ ἄνευ ταύτης ἢ μάθοι τι ἂν ἀγαθὸν ἢ μελετήσκειν ἀξιολόγως; ἢ τίς οὐκ ἂν ταῖς ἡδοναῖς δουλεύων αἰσχροῶς διατεθείη καὶ τὸ σῶμα καὶ τὴν ψυχὴν; ἐμοὶ μὲν δοκεῖ, νῆ τὴν Ἥραν, ἐλευθέρῳ μὲν ἀνδρὶ εὐκτὸν εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς ἱκετεύειν τοὺς θεοὺς²⁴ δεσποτῶν ἀγαθῶν τυχεῖν· οὕτως γὰρ ἂν μόνως ὁ τοιοῦτος σωθείη. 6. Τοιαῦτα δὲ λέγων ἔτι ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς λόγοις ἑαυτὸν ἐπεδείκνυεν οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρήμα λαμβάνοντα δεσπότην ἑαυτοῦ

tives the whole clause ὁ ἀκρατὴς κ.τ.λ. Translate, "it is not the case that, as . . . so the incontinent man, although injurious . . . yet is beneficial," &c. For this force of μὲν and δέ see note above on καὶ μὴ τὸ σὸν μὲν δῖμα (I. iv. 17). For καὶ γάρ see note on II. i. 8.

²⁴ ἱκετεύειν τοὺς θεοὺς. The infinitive depends on δεῖν or χρῆναι, supplied from εὐκτὸν εἶναι. A similar construction is

found, Plato, Phædo 51 B, ποιητέον δ' ἂν κελεύῃ ἢ πόλις ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε. "To obtain good masters" can only, I think, mean, that it is good for such a man to fall under the control of masters of good character, who by example and wholesome discipline will school him to a virtuous life. That it should mean "virtues," because "vices" are spoken of a man's rulers, seems to me absurd.

καθιστάναί καὶ δουλεύειν δουλείαν οὐδεμιᾶς²⁶ ἦττον αἰσχροῖν.

CHAPTER VI.

1. Ἄξιον δ' αὐτοῦ²⁶ καὶ ἂ πρὸς Ἀντιφῶντα²⁷ τὸν σοφιστὴν διελέχθη μὴ παραλιπεῖν ὁ γὰρ Ἀντιφῶν ποτε βουλόμενος τοὺς συνουσιαστάς αὐτοῦ παρελῆσθαι προσελθὼν τῷ Σωκράτει, παρόντων αὐτῶν, ἔλεξε τάδε·
2. ὦ Σώκρατες, ἐγὼ μὲν ὦμην τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρήναι γίνεσθαι, σὺ δέ μοι δοκεῖς τὰναντία τῆς φιλοσοφίας ἀπολελαυκέναι ζῆς γοῦν οὕτως, ὥς οὐδ' ἂν εἷς²⁸ δούλος ὑπὸ δεσπότη διαιτώμενος μένειε, σιτία τε σιτῇ καὶ ποτὰ πίνει τὰ φαυλότατα, καὶ ἱμάτιον²⁹ ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. 3. Καὶ μὲν³⁰ χρήματά γε οὐ λαμ-

²⁶ δουλείαν οὐδεμιᾶς. A cognate accusative. For the form οὐδεμιᾶς ἦττον αἰσχροῖν, cf. III. v. 18 and Thucyd. vii. 80, πάθει χρησαμένων οὐδενὸς ἥσσον ὀλοφύρασθαι ἄξιον.

²⁶ Ἄξιον δ' αὐτοῦ. The genitive depends on the phrase ἂ διελέχθη, as though it were τοὺς λόγους. Cf. I. iv. 13, πρῶτα μὲν θεῶν κ.τ.λ.

²⁷ πρὸς Ἀντιφῶντα. The Antipho mentioned here was an Athenian, an epic writer, and portent and dream interpreter. He was not the famous orator of the same name.

²⁸ οὐδ' ἂν εἷς. "No single slave;" a more emphatic form than οὐδεὶς ἂν. The next words, ὑπὸ δεσπότη, are not "by a master," which would require a

genitive, but "under a master."

²⁹ ἱμάτιον. This was the outer garment, nearly answering to the Roman toga; the χιτὼν was an inner dress of wool or linen. Underneath this an inner χιτὼν seems to have been worn next the skin. Socrates being ἀχίτων, probably, as Kühner says, had only the first and last of these garments.

³⁰ Καὶ μὲν. Here the particles are used as in I. iv. 12 (not as in II. iii. 10, where the sense is "and yet"). Socrates went ill-clad; and it was quite certain that money, at all events, he never took. Below, the participles κτῶμενος and κερτῶμενος are used in distinctive senses, "while acquiring," and "while possessing."

βάνεις, ἃ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἡδιον ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ⁴¹ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. 4. Καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὦ Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν, ὥστε πέπεισμαί σε μᾶλλον ἀποθανεῖν ἢ ἐλέσθαι ἢ ζῆν ὥσπερ ἐγώ. Ἴθι οὖν ἐπισκεψώμεθα, τί χαλεπὸν⁴² ἦσθαι τοῦμοῦ βίου. 5. Πότερον, ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ᾧ ἂν μὴ βούλωμαι; ἢ τὴν διαίτάν μου φανλίζεις, ὥς ἦττον μὲν ὑγιεινὰ ἐσθίοντος ἐμοῦ⁴³ ἢ σοῦ, ἦττον δὲ ἰσχυρὸν παρέχοντα; ἢ ὥς χαλεπώτερα⁴⁴ πορίσασθαι τὰ ἐμὰ διατήματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὥς ἡδίω σοὶ ἢ σὺ παρασκευάζῃ ὄντα ἢ ἐμοὶ ἢ ἐγώ; οὐκ οἶσθ', ὅτι ὁ μὲν ἡδιστα ἐσθίων ἡκιστα ὄψου δεῖται, ὁ δὲ ἡδιστα πίνων ἡκιστα τοῦ μὴ παρόντος⁴⁵ ἐπιθυμεῖ ποτοῦ; 6. Τά γε μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἔνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι

⁴¹ ὥσπερ καί. The introduction of καί into both clauses, καὶ τῶν ἄλλων and καὶ σὺ, is common.

⁴² τί χαλεπόν. The genitive depends on τί χαλεπόν, "what hardship connected with my life." In the next sentence, before ὅτι supply τοῦτο τὸ χαλεπὸν τοῦμοῦ βίου ἦσθαι.

⁴³ ἐμοῦ. This form is used because it is emphatic, being opposed to σοῦ. Before, in τὴν,

διαίτάν μου, the pronoun is not emphatic; the sense being simply "my living," not "my living," as distinguished from that of others. Cf. Plato, Apolog. 32 A, ἀκούσατε θῆ μοι τὰ ἐμὰ ξυμβεβηκότα.

⁴⁴ ὥς χαλεπώτερα. Sc. ὄντα, an accusative absolute. Cf. I. ii. 20, ὥς τὴν μὲν κ.τ.λ.

⁴⁵ τοῦ μὴ παρόντος. "Hankers after some drink he cannot get."

ἤδη οὖν ποτε ἦσθου ἐμέ ἢ διὰ ψυχῆς μᾶλλον τοῦ ἐνδον μένοντα, ἢ διὰ θάλπος μαχόμενόν τῳ περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἂν βούλωμαι; 7. Οὐκ οἶσθ', ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων κρείττους τε γίνονται πρὸς ἂν μελετῶσι⁴⁶ καὶ ῥᾶον αὐτὰ φέρουσιν; Ἐμέ δὲ ἄρα οὐκ οἶει τῷ σώματι ἀεὶ⁴⁷ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν πάντα ῥᾶον φέρειν σοῦ μὴ μελετῶντος; 8. Τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὑπνῷ καὶ λαγνείᾳ οἶει τι ἄλλο αἰτιώτερον εἶναι ἢ τὸ ἕτερα ἔχειν τούτων ἡδίων, ἃ οὐ μόνον ἐν χρεΐᾳ ὄντα εὐφραίνει⁴⁸, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφελήσειν ἀεὶ; Καὶ μὴν τοῦτό γε οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ,τι ἂν τυγχάνωσιν ἐργαζόμενοι, ὡς εὖ πράττοντες εὐφραίνονται. 9. Οἶει οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι, ὅσην ἀπὸ τοῦ ἑαυτὸν τε ἡγεῖσθαι βελτίω γίνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι⁴⁹; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων. Ἐὰν δὲ δὴ φίλους ἢ

⁴⁶ πρὸς ἂν μελετῶσι. Sc. πρὸς ἑ ἂν μελετῶσι. Just before, the construction is ἀσθενέστατοι τῷ σώματι, μελετήσαντες (αὐτοὶ) κ.τ.λ.

⁴⁷ τῷ σώματι ἀεὶ κ.τ.λ. This is not put for τὰ τῷ σώματι ἀεὶ συντυγχάνοντα, but the construction is, καρτερεῖν τῷ σώματι μελετῶντα τὰ συντυγχάνοντα αὐτῷ.

⁴⁸ εὐφραίνει κ.τ.λ. The verb belongs to both clauses, so that ὄντα and παρέχοντα correspond. The order is, οὐ μόνον εὐφραίνει ἐν χρεΐᾳ ὄντα (while actually in use) ἀλλὰ καὶ (εὐφραίνει) παρέχοντα κ.τ.λ. Below, εὖ πράττειν is "to be prosperous," and is different altogether from εὖ

ποιεῖν, which is "to do any one good."

⁴⁹ φίλους ἀμείνους κτᾶσθαι. This does not mean "to get new friends, better than the old ones," but "to get friends better than they were before;" that is, to have friends who are continually improving in character. Below, ἐκπολιορκηθεῖν is properly used of towns, but it is applied to persons. Cf. Thucyd. i. 134, προσκαθεζόμενοι τε ἐκπολιορκήσαν λιμῷ. "Expugnare" is used similarly in Latin. Cf. Tacit. Agric. 41, "tot viri expugnata et capti."

πόλιν ὠφελεῖν δέη, ποτέρῳ ἢ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ, ὥς ἐγὼ νῦν, ἢ τῷ, ὥς σὺ μακαρίζεις, διαιτωμένῳ; στρατεύοντο δὲ πότερος ἂν ῥᾶον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν, ἢ ὃ τὸ παρὸν ἀρκοίῃ; ἐκπολιορκηθείη δὲ πότερος ἂν θᾶττον, ὁ τῶν χαλεπωτάτων εὐρεῖν δεόμενος, ἢ ὁ τοῖς ῥάστοις ἐν-τυγχάνειν ἀρκούντως χρώμενος; 10. Ἔοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ⁵⁰ τρυφὴν καὶ πολυτέλειαν εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δέεσθαι⁵¹ θεῖον εἶναι· τὸ δ' ὥς ἐλαχίστων ἐγγυτάτω τοῦ θείου καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτω⁵² τοῦ θείου ἐγγυτάτω τοῦ κρατίστου.

11. Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει εἶπεν Ὡ Σώκρατες, ἐγὼ τοι σὲ μὲν δίκαιον νομίζω, σοφὸν δὲ οὐδ' ὅπωςτιοῦν. Δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γιγνώσκειν· οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττη· καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλα τι ὧν κέκτησθαι νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι⁵³ προῖκα δοίης, ἀλλ' οὐδ' ἔλαττον τῆς

⁵⁰ οἰομένῳ. Cf. Plato, Rep. 508 D, *ἔοικεν αὖ τοῦν οὐκ ἔχοντι*, and above, I. iv. 7, *ἔοικε σοφοῦ τινος δημιουργοῦ τεχνήματι*. Below, of course τὴν εὐδαιμονίαν, having the article, is the subject, and τρυφὴν, having none, the predicate.

⁵¹ τὸ μὲν μηδενὸς δέεσθαι. This was afterwards the theory of the Cynics. To be above all the accidents of fortune by having no wants to be affected by them was their highest ambition. In this respect they were rivalled or surpassed by the Indian Gymnosophists, who prided themselves on their insensibility and disregard to all but the most compulsory wants of nature.

⁵² ἐγγυτάτω. Sc. εἶναι. "Was to be in the nearest position to the Gods they could be." For a similar use of an adverb where an adjective would seem more natural, cf. Thucyd. vii. 4, *ῥᾶον αὐτῷ ἐφαίνετο ἢ ἐσκομιδῇ ἔσεσθαι*. Compare Sall. Jug. 94 (quoted by Poppo), "uti prospectus nisusque per saxa facilius foret."

⁵³ μὴ ὅτι. Μὴ ὅτι is used when the elliptical portion of the expression is conceived as in the imperative mood, οὐχ ὅτι when in some other mood. Here it is οὐδενὶ ἂν, μὴ εἴπης ὅτι προῖκα δοίης. In Thucyd. ii. 97, *ταῦτα δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ*, it is οὐ λέγω ὅτι κ.τ.λ. In the next words, *προῖκα*

ἀξίας λαβών. 12. Δῆλον δὴ ὅτι, εἰ καὶ τὴν συνουσίαν¹⁴ ᾧ τινος ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἐλάττω τῆς ἀξίας ἀργύριον ἐπράττου. Δίκαιος μὲν οὖν ἂν εἴη, ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξία, σοφὸς δὲ οὐκ ἂν, μηδενὸς γὰρ ἀξία¹⁵ ἐπιστάμενος. 13. Ὁ δὲ Σωκράτης πρὸς ταῦτα εἶπεν Ὁ Ἀντιφῶν, παρ' ἡμῖν νομίζεται τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλόν¹⁶, ὁμοίως δὲ αἰσχρὸν διατίθεσθαι εἶναι τὴν τε γὰρ ὥραν εἰάν μὲν τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρνον αὐτὸν ἀποκαλοῦσιν, εἰάν δέ τις, ὃν ἂν γινῶ καλόν τε καὶ ἀγαθόν ἐραστήν ὄντα, τοῦτον φίλον ἐαυτῷ ποιῇται¹⁷, σῶφρονα νομίζομεν καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ὥσπερ πόρνους ἀποκαλοῦσιν, ὅστις δέ, ὃν ἂν γινῶ εὐφυᾶ ὄντα, διδάσκων ὅτι ἂν ἔχῃ ἀγαθόν, φίλον ποιῇται, τοῦτον νομίζομεν, ὃ τῷ καλῷ καὶ ἀγαθῷ πολίτῃ προσήκει, ταῦτα

and λαβών correspond; μὴ ὅτι προῖκα δοίης ἀλλ' εἰδὲ (δοίης) λαβών.

¹⁴ καὶ τὴν συνουσίαν. "Your company as well as your coat," &c., so that καὶ is to be connected with τὴν συνουσίαν. Below, ἐλάττω is used adverbially, "to extents less than the real value," for ἐλάττω is for ἐλάττωνα. Cf. Plato, Menexen. 235 B, παραμένει ἡμέρας πλείω ἢ τρεῖς, and Crito 68 A, ἐλάττω ἐπεδήμησας.

¹⁵ μηδενὸς γὰρ ἀξία. "If at least you know nothing worth any thing;" a more courteous way of putting it than οὐδενός, which would assume the reality of the ignorance.

¹⁶ ὁμοίως μὲν καλόν. This is a difficult passage. The order seems to be, παρ' ἡμῖν νομίζεται ὁμοίως μὲν καλόν ὁμοίως δὲ αἰσχρὸν (εἶναι) διατίθεσθαι τὴν ὥραν καὶ τὴν σοφίαν. To expose for

sale beauty and philosophy was alike disgraceful, if mere money gain were aimed at; but alike honourable if a moral profit were obtained. I think the construction might also be τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως καλόν εἶναι διατίθεσθαι, "beauty and philosophy are alike honourable to dispose of," where καλόν would be a neuter, like κάρτα τοι φιλοεικτιστον γυνή (Ajax 580), "a thing prone to pity." Διατίθεσθαι is to arrange or put out wares for sale. Cf. Herod. i. 1, διατίθεσθαι τὸν φόρτον.

¹⁷ φίλον . . . ποιῇται. Some of the editors have ποιεῖται. If the subjunctive be retained, it is due to a kind of attraction, ὅστις being equivalent to εἰάν δέ τις. Thucydides uses ὅστις without ἂν, iii. 48, πρὸς ὁργὴν ἦντινα τύχητε. But all editors do not allow this in Xenophon.

ποιεῖν. 14. Ἐγὼ δ' οὖν καὶ αὐτός, ὦ Ἀντιφῶν, ὥσπερ ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιθι ἥδεται, οὕτω καὶ ἔτι μᾶλλον ἡδομαι φίλοις ἀγαθοῖς· καὶ ἐάν τι σχῶ⁵⁵ ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι, παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαι τι αὐτοὺς εἰς ἀρετήν. Καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίστων κοινῇ σὺν τοῖς φίλοις διέρχομαι, καὶ ἂν τι ὁρῶμεν ἀγαθόν, ἐκλεγόμεθα καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις φίλοι γιννόμεθα⁵⁶. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτός τε μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκαγαθίαν ἄγειν.

15. Καὶ πάλιν ποτὲ τοῦ Ἀντιφώντος ἐρομένου αὐτόν, πῶς ἄλλους μὲν ἡγεῖται πολιτικούς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἵπερ ἐπίσταται⁵⁷; Ποτέρως δ' ἂν, ἔφη, ὦ Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἰ ἐπιμελοίμην τοῦ ὥς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;

CHAPTER VII.

1. Ἐπισκεψώμεθα δέ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν· αἰετὶ γὰρ ἔλεγεν, ὥς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίᾳ, ἢ δι' ἧς ἂν τις ἀγαθὸς τοῦτο⁵⁸ γένοιτο, δ καὶ δοκεῖν βού-

⁵⁵ ἐάν τι σχῶ. "If I get any thing," not "if I have," which would be ἔχω. Below, συνίστημι is "I introduce them to."

⁵⁶ ἀλλήλοις φίλοι γιννόμεθα. "Become attached to each other," by this reading together.

⁵⁷ εἵπερ ἐπίσταται. So. πράττειν τὰ πολιτικά. Ἐπίστασθαι with an infinitive means "to know how to do a thing." Cf.

Plato, Sympos. 223 D, κωμῳδίαν καὶ τραγῳδίαν ἐπίστασθαι ποιεῖν. Below, for ποτέρως δέ see I. iii. 13, under τοὺς δὲ καλοῦς.

⁵⁸ ἀγαθὸς τοῦτο. For the accusative after ἀγαθός see note on I. ii. 46. Below, καὶ δοκεῖν means "to appear as well as to be," although we should rather have put καὶ in the other clause, "to be as well as to seem."

λοιτο. 2. "Οτι δ' ἀληθῆ ἔλεγεν, ὧδε ἐδίδασκεν Ἐνθυμώμεθα γάρ⁶², ἔφη, εἴ τις μὴ ὦν ἀγαθὸς αὐλητῆς δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον εἴη; ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; καὶ πρῶτον μὲν, ὅτι ἐκεῖνοι σκεύη τε καλὰ κέκτῃνται καὶ ἀκολούθους πολλοὺς περιάχονται, καὶ τούτῳ⁶³ ταῦτα ποιητέον ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον. Ἀλλὰ μὴν ἔργον γε οὐδαμοῦ⁶⁴ ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὢν, καὶ οὐ μόνον αὐλητῆς κακός, ἀλλὰ καὶ ἄνθρωπος ἀλαζών. Καίτοι πολλὰ⁶⁵ μὲν δαπανῶν, μηδὲν δὲ ὠφελοῦμενος, πρὸς δὲ τούτοις κακοδοξῶν πῶς οὐκ ἐπιπόνως τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται; 3. ὥς δ' αὕτως, εἴ τις βούλοιτο στρατηγὸς ἀγαθὸς μὴ ὦν φαίνεσθαι, ἢ κυβερνήτης, ἐννοῶμεν, τί ἂν αὐτῷ συμβαίνοι. Ἄρ' οὐκ ἂν, εἰ μὲν, ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς εἶναι ταῦτα πράττειν, μὴ δύναιτο πείθειν, ταύτῃ λυπηρόν⁶⁶; εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; Δῆλον γάρ, ὅτι κυβερνᾶν τε⁶⁷ κατασταθεὶς ὁ

⁶² Ἐνθυμώμεθα γάρ. The particle is due to some clause understood, such as περὶ ἀλαζονείας οὕτως ἔχει ὡς λέγω. Below, τὰ ἔξω τῆς τέχνης is not "the points outside the art," but "the external points of the art," and the accusative is one of locality, like τοῦτο above in ἀγαθὸς τοῦτο.

⁶³ καὶ τούτῳ. This is the apodosis, "by him as well as by them." For ἔπειτα without δέ after μὲν in the first clause, see I. ii. 1.

⁶⁴ ἔργον γε οὐδαμοῦ. That is, the pretender must nowhere venture upon any actual performance, or his imposture will be at once detected.

⁶⁵ Καίτοι πολλὰ. Καίτοι is

"and yet;" but its force here is not quite obvious. It refers back, I think, to the last sentence but one, where it is said that the pretender must have gorgeous dresses, attendants, &c. And yet, in spite of this outward show, the man must lead a ridiculous life.

⁶⁶ ταύτῃ λυπηρόν. Sc. εἴη. "In this respect it would be annoying."

⁶⁷ κυβερνᾶν τε. This may be a case of τέ followed by ἢ. Cf. Plato, Ion 535 D, κλαίῃ τε ἐν θυσίας ἢ φοβῆται πλέον. Also Theset. 143 C, περὶ αὐτοῦ τε ἢ αὐτὸς περὶ τοῦ ἀποκρινομένου. According to Kühner, τέ here answers to καί, in καὶ αὐτός, and is put at the beginning of the clause for

μὴ ἐπιστάμενος ἢ στρατηγεῖν ἀπολέσειεν ἂν οὓς ἡκιστα βούλοιτο, καὶ αὐτὸς αἰσchrῶς τε καὶ κακῶς ἀπαλλάξειεν. 4. Ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ τὸ ἰσχυρὸν μὴ ὄντα δοκεῖν ἀλυσιτελὲς ἀπέφαινε· προστάττεσθαι γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ δύναμιν⁶⁸, καὶ μὴ δυνάμενους ταῦτα ποιεῖν, δοκοῦντας ἱκανοὺς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν. 5. Ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μὲν, εἴ τις ἀργύριον ἢ σκεῦος παρά του πειθοῖ λαβὼν ἀποστεροίη, πολὺ δὲ μέγιστον, ὅστις μηδενὸς ἄξιος ὢν ἐξηπατῇ κεῖθων, ὥς ἱκανὸς εἴη τῆς πόλεως ἡγεῖσθαι. Ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιάδε⁶⁹ διαλεγόμενος.

want of any better place. If τούτους had been used, it would naturally have followed the pronoun. He compares II. i. 28, τὰς πολεμικὰς τέχνας αὐτὰς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον. Below, ἀπαλλάξειεν is "would come off badly." Cf.

Herod. i. 16, οὐχ ὥς ἤθελε ἀπ-ἡλλάξεν.

⁶⁸ μείζω ἢ κατὰ δύναμιν. "Majora quàm pro viribus." Cf. Plato, Rep. 506 E, πλεον ἢ κατὰ τὴν παροῦσαν ὁρμήν.

⁶⁹ τοιάδε. For this, see note on I. ii. 3.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ

BOOK II.

CHAPTER I.

1. Ἐδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου, καὶ ῥίγους⁷⁰ καὶ θάλπους καὶ πόνου. Γινὺς δέ τινα τῶν συνόντων ἀκολαστοτέρως ἔχοντα πρὸς τὰ τοιαῦτα· Εἶπέ μοι, ἔφη, ὦ Ἀρίστιππε⁷¹, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν, ὅπως ἱκανὸς ἔσται⁷²

⁷⁰ καὶ ῥίγους. There is some clumsiness in the construction, for the last three genitives can only be made to depend on πρὸς ἐπιθυμίαν by translating the passage, "with reference to one's desire for food . . . and in the matter of cold," &c. Others make ῥίγους and the following substantives depend, not on πρὸς ἐπιθυμίαν, but ἐγκράτειαν. I think the other way better, the last genitives being added on rather vaguely.

⁷¹ ὁ Ἀρίστιππε. Aristippus was the founder of the Cyrenaic school of philosophy. Pleasure was the chief good, not mere

coarse pleasures, but the pleasure arising from a well-ordered life, so arranged that, in the long run, the greatest possible amount of happiness was obtained from it. Mere animal pleasures would not fulfil the conditions, because the after results are often painful. Aristippus' aim was to live through life, in all his relations, in a pleasurable way. "Omnis Aristippum decuit color," says Horace. He was at home in all society and under all circumstances.

⁷² ὅπως . . . ἔσται. It may seem odd that a final particle should be joined to an indi-

ἄρχειν, τὸν δέ, ὅπως μὴδ' ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἐκύτερον παιδεύοις; βούλει σκοπῶμεν ἀρξάμενοι ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων; καὶ ὁ Ἀρίστιππος ἔφη· Δοκεῖ γοῦν μοι ἡ τροφή ἀρχὴ εἶναι· οὐδὲ γὰρ ζῷη γ' ἂν τις, εἰ μὴ τρέφοντο. 2. Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἄπτεσθαι, ὅταν ὥρα ἦκη, ἀμφοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γάρ⁷³, ἔφη. Τὸ οὖν προαιρεῖσθαι⁷⁴ τὸ κατεπεῖγον μᾶλλον πράττειν ἢ τῇ γαστρὶ χαρίζεσθαι πότερον ἂν αὐτῶν ἐθίζοιμεν; Τὸν εἰς τὸ ἄρχειν, ἔφη, νῆ Δία, παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως ἄπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν⁷⁵. Οὐκοῦν, ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον; Πάνυ μὲν οὖν, ἔφη. 3. Τὸ δὲ ὕπνου ἐγκρατῇ εἶναι, ὥστε δύνασθαι καὶ ὄψε κοιμηθῆναι καὶ πρωτ' ἀναστῆναι καὶ ἀγρυπνήσαι, εἰ τι δέοι, ποτέρῳ ἂν προσθειήμεν; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ; ἔφη, τὸ ἀφροδισίων ἐγκρατῇ εἶναι, ὥστε μὴ διὰ ταῦτα κωλύεσθαι πράττειν, εἰ τι δέοι; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ; τὸ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἐβελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθειήμεν; Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευομένῳ. Τί δέ; τὸ μαθεῖν, εἰ τι ἐπιτήδειόν ἐστι μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν προσεῖναι μᾶλλον πρέποι; Πολύ⁷⁶, νῆ Δί', ἔφη, τῷ ἄρχειν

cative. But ὅπως is originally a relative adverb, "in whatever manner," and in that sense an indicative is natural. The indicative is used, it may be added, when the result is regarded as pretty certain to follow.

⁷³ Εἰκὸς γάρ. Sc. ὁρθῶς λέγεις, εἰκὸς γάρ.

⁷⁴ Τὸ οὖν προαιρεῖσθαι. This, as well as πότερον, is the accusative after ἐθίζοιμεν. It is not simply "accustomed to prefer,"

but "accustomed to the preferring." The simple infinitive is found as well, and more commonly.

⁷⁵ παρὰ τὴν ἐκείνου ἀρχήν. "By reason of his rule." Cf. Demosth. Philip. I. p. 43, αὐτὸς παρὰ τὴν αὐτοῦ βῶμην τοσαῦτον ηὔξεται. It might also be "during his term of office," like παρὰ τὸν δλον βίον.

⁷⁶ Πολύ. Sc. μᾶλλον ἂν πρέποι. The participle παιδευομένῳ is

παιδευομένων· καὶ γὰρ⁷⁷ τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων. 4. Οὐκοῦν ὁ οὕτω πεπαιδευμένος ἦττον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῶα ἅλ' ἔκασθαι; τούτων γὰρ δήπου τὰ μὲν γαστρὶ δαλεαζόμενα, καὶ μάλα ἔνια⁷⁸ δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενά· πρὸς τὸ δέλεαρ ἀλίσκεται, τὰ δὲ ποτῶ ἐνεδρεύεται. Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ ἄλλα ὑπὸ λαγνείας, οἷον οἷ τε ὀρυγες καὶ οἷ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι τῶν ἀφροδισίων φερόμενοι καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι τοῖς θηράτροις ἐμπίπτουσι; Συνέφη καὶ ταῦτα. 5. Οὐκ οὐν δοκεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ ταῦτά· πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων; ὥσπερ οἱ μοιχοὶ εἰσέρχονται εἰς τὰς εἵρκτας εἰδότες, ὅτι κίνδυνος τῷ μοιχεύοντι ἃ τε ὁ νόμος ἀπειλεῖ παθεῖν καὶ ἐνεδρευθῆναι καὶ ληφθέντα ὑβρισθῆναι· καὶ τηλικούτων μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχρῶν, ὄντων δὲ πολλῶν τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας, ὅμως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἂρ' οὐκ ἤδη τοῦτο⁷⁹ παντάπασι κακοδαιμονιώντός ἐστιν; Ἐμουγε δοκεῖ, ἔφη. 6. Τὸ δὲ εἶναι μὲν⁸⁰ τὰς ἀναγκαιοτάτας πλείστας πράξεις

throughout used in its strict sense, "one who is being trained."

⁷⁷ καὶ γὰρ. Καὶ qualifies τῶν ἄλλων, "for even of the other things." Cf. Plato, Symp. 176 B, καὶ γὰρ αὐτός εἰμι τῶν χθὲς βεβαπτισμένων. Sometimes καὶ γὰρ is "for in fact" (etenim), and then a second καὶ is sometimes added. Cf. Thucyd. vi. 61, καὶ γὰρ τις καὶ στρατιὰ ἔτυχε παρελθούσα. Cf. above, I. ii. 11, καὶ γὰρ μένος, for the first meaning, and I. v. 8, καὶ γὰρ οὐχ ὥσπερ οἱ πλεονέκται, for the second. Below, the order is δοκεῖ ἀλίσκεσθαι ἂν.

⁷⁸ καὶ μάλα ἔνια. "Even though—some of them—very shy, still are caught." Ἐνια is added as a kind of afterthought, because what is said of their shyness is only true of some. Breitenbach quotes an apposite passage from Anab. V. v. 11, ἀκούομεν ὑμᾶς εἰς τὴν πόλιν βίβ' παρεληλυθότας, ἐνίοις σκηροῦν ἐν ταῖς οἰκίαις.

⁷⁹ οὐκ ἤδη τοῦτο. "Is not this (φέρεσθαι τινα εἰς τὰ ἐπικίνδυνα) at once (from this point forward) the act of a madman?"

⁸⁰ Τὸ δὲ εἶναι μὲν. See note on I. iv. 17, on τὸ σὸν μὲν ἕμμα.

τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τὰς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρὸς τε ψύχῃ καὶ θάλπῃ, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκεῖν δεῖν καὶ ταῦτα εὐπετῶς φέρειν; Πάνυ μὲν οὖν, ἔφη. 7. Οὐκοῦν, εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς μὴδ' ἀντιποιησομένους τοῦ ἄρχειν τάξομεν; Συνέφη καὶ τοῦτο. Τί οὖν; ἐπειδὴ καὶ τούτων ἑκατέρου⁸¹ τοῦ φύλου τὴν τάξιν οἶσθα, ἥδη ποτ' ἐπεσκέψω, εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν δικαίως ἂν τάττοις; 8. Ἐγώ, ἔφη ὁ Ἀρίστιππος· καὶ οὐδαμῶς γε τάττω ἑμαυτὸν εἰς τὴν τῶν ἄρχειν βουλομένων τάξιν. Καὶ γὰρ πάνυ⁸² μοι δοκεῖ ἄφρονος ἀνθρώπου εἶναι τό, μεγάλου ὄντος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν, μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις ὧν δέονται πορίζειν καὶ ἑαυτῷ μὲν πολλὰ⁸³

Translate, "that whereas (μέν) . . . yet" (34).

⁸¹ καὶ τούτων ἑκατέρου. "Since you know the right post for each class of these." That is, you know the post each of the classes ought to occupy: the temperate, the post of rule; the intemperate, the post of non-aspirants after rule. The καὶ seems to me to be, as before explained, in the wrong clause according to our usage, and we should put it in the next, "did you ever thereupon, as a next step (ἥδη), consider?"

⁸² Καὶ γὰρ πάνυ. Καὶ πάνυ ἄφρονος seem to be connected, "even a very senseless man." The order of the words is, τοῦ ἑαυτῷ παρασκευάζειν τὰ δέοντα μεγάλου ὄντος, τὸ μὴ ἀρκεῖν αὐτῷ

τοῦτο (τὸ ἑαυτῷ) κ.τ.λ. Ἀρκεῖν is here evidently "to be sufficient for." The man is not content with providing himself with what he needs; he imposes on himself beyond this (προσαναθέσθαι) the doing it for others as well (καί). In προσαναθέσθαι there is a change of subject, so that the sentence runs τοῦτο μὴ ἀρκεῖν αὐτῷ ἀλλ' αὐτὸν προσαναθέσθαι. Cf. Plato, Gorg. 510 B, φοβοῦτε δήπου ἂν αὐτὸν ὁ τύραννος καὶ τούτῳ οὐκ ἂν ποτε δύναιτο φίλος γενέσθαι, where the subject of δύναιτο is not τύραννος.

⁸³ ἑαυτῷ μὲν πολλὰ. I think ἐλλείπειν is active here: "to leave much of what he wants unsecured for himself." Below, καὶ γὰρ αἱ πόλεις is "for cities too."

ὅν βούλεται ἐλλείπειν, τῆς δὲ πόλεως προεστῶτα, ἐὰν μὴ πάντα, ὅσα ἡ πόλις βούλεται, καταπράττη, τούτου δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὴ ἀφροσύνη ἐστί; 9. Καὶ γὰρ ἀξιούσιν αἱ πόλεις τοῖς ἄρχουσιν ὥσπερ ἐγὼ τοῖς οἰκέταις χρῆσθαι· ἐγὼ τε γὰρ ἀξιῶ τοὺς θεράποντας ἐμοὶ μὲν ἀφθονα τὰ ἐπιτήδεια⁸⁶ παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι αἷ τε πόλεις οἶονται χρῆναι τοὺς ἄρχοντας ἑαυταῖς μὲν ὡς πλεῖστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. Ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα ἔχειν αὐτοῖς τε⁸⁷ καὶ ἄλλοις παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαιμι ἑμαυτὸν τοῖνυν⁸⁸ τάττω εἰς τοὺς βουλομένους ἢ ῥᾶστά τε καὶ ἡδιστα βιοτεύειν. 10. Καὶ ὁ Σωκράτης ἔφη Βούλει οὖν καὶ τοῦτο σκεψώμεθα, πότεροι ἡδιον ζῶσιν, οἱ ἄρχοντες ἢ οἱ ἀρχόμενοι; Πάννυ μὲν οὖν, ἔφη. Πρῶτον μὲν τοῖνυν τῶν ἐθνῶν, ὧν ἡμεῖς ἴσμεν, ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυδοί· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιῶται δὲ ἄρχονται· ἐν δὲ τῇ Διβύῃ Χαρχηδόνιοι μὲν ἄρχουσι, Δίβυες δὲ ἄρχονται. Τούτων οὖν ποτέρους ἡδιον οἶει ζῆν; ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτὸς εἶ, πότεροί σοι δοκοῦσιν ἡδιον, οἱ κρατοῦντες ἢ οἱ κρατούμενοι, ζῆν; 11. Ἄλλ' ἐγὼ τοι, ἔφη ὁ Ἀρίστιππος, οὐδὲ εἰς τὴν δουλείαν⁸⁹ αὐτὸν ἑμαυτὸν τάττω· ἀλλ' εἶναί τίς μοι δοκεῖ

⁸⁶ ἀφθονα τὰ ἐπιτήδεια. "The usual provisions in abundance." It is assumed that the servants would provide victuals: it is stated that these were to be plentifully supplied. The words are equivalent to παρασκευάζειν τὰ ἐπιτήδεια ὥστε ἀφθονα εἶναι. Cf. Thucyd. i. 90, ὥς ἂν τὸ τεῖχος ἱκανὸν εἴρωσιν.

⁸⁷ πράγματα ἔχειν αὐτοῖς τε. "To have trouble for their own

share, and cause it to others." One would rather have expected αὐτοῖς, I think.

⁸⁸ ἑμαυτὸν τοῖνυν. This corresponds to τοὺς μὲν βουλομένους, or rather the sentence is ended differently from what Xenophon intended to write. Instead of going on τοὺς δὲ βουλομένους, or ἑμαυτὸν δέ, he draws a conclusion with τοῖνυν.

⁸⁹ οὐδὲ εἰς τὴν δουλείαν. "But in

μέση τούτων ὁδός, ἣν πειρῶμαι βαδίζειν, οὔτε δι' ἀρχῆς οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευθερίας, ἥπερ μάλιστα πρὸς εὐδαιμονίαν ἄγει. 12. Ἀλλ' εἰ μέντοι⁸⁰, ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχῆς οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτως μηδὲ δι' ἀνθρώπων, ἴσως ἂν τι λέγοις· εἰ μέντοι ἐν ἀνθρώποις ὧν μήτε ἄρχειν ἀξιώσεις μήτε ἄρχεσθαι, μήτε τοὺς ἄρχοντας ἐκὼν θεραπεύσεις, οἴμαί σε ὁρᾶν, ὡς ἐπίστανται οἱ κρείττονες τοὺς ἥττονας καὶ κοινῇ καὶ ἰδίᾳ κλαίοντας καθιστάντες⁸¹ δούλοις χρῆσθαι. 13. ἡ λανθάνουσί σε οἱ ἄλλων σπειράντων καὶ φυτευσάντων τὸν τε σῖτον τέμνοντες καὶ δενδροκοποῦντες καὶ πάντα τροπον πολιорκοῦντες τοὺς ἥττονας καὶ μὴ θέλοντας θεραπεύειν, ἕως ἂν πείσωσιν ἐλέσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν τοῖς κρείττοσι; καὶ ἰδίᾳ αὖ⁸² οἱ ἀνδρεῖοι καὶ δυνατοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶσθα ὅτι καταδουλωσάμενοι καρποῦνται; Ἀλλ' ἐγὼ τοι, ἔφη, ἵνα μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαυτὸν κατακλείω ἀλλὰ ξένος, πανταχοῦ εἰμι. 14. Καὶ ὁ Σωκράτης ἔφη· Τοῦτο μέντοι ἤδη⁸³

truth (τοι) I do not even rank myself, on the other hand, amongst," &c. There is a reference in αὖ to what was said before (§ 8), οὐδαμῶς γε τάττω ἐμαυτὸν εἰς τῶν ἄρχων βουλομένων τάξιν. Aristippus did not want to rule: nor on the other hand did he want to be a slave.

⁸⁰ Ἀλλ' εἰ μέντοι. The particle here seems to be used as in I. iii. 10, viz. in the sense of "in truth," in the next sentence, in its more usual force of "however." Below with δι' ἀνθρώπων supply φέροι.

⁸¹ κλαίοντας καθιστάντες. "Bringing them to tears," i.e. making them suffer bitterly. Kühner quotes Eurip. Androm.

635, 35 κλαίοντά σε καὶ τὴν ἐν οἴκοις σὴν καταστήσει κόρην.

⁸² καὶ ἰδίᾳ αὖ. What has been said before referred to states (κοινῇ); this clause to private acts.

⁸³ Τοῦτο μέντοι ἤδη. Μέντοι here is, I think, "in truth," and πάλαισμα seems to be "a crafty wrestling trick." If this be so, then of course Socrates is speaking ironically throughout this clause. "This is indeed," he says, "a fine trick of yours you are alluding to: of course no one ever injures a stranger: oh dear! no." This is not, I may add, an instance of what is usually meant by the Socratic irony. Of this, something may be said hereafter.

λέγεις δεινὸν πάλαισμα· τοὺς γὰρ ξένους, ἐξ οὗ ὃ τε Σίννις καὶ ὁ Σκείρων καὶ ὁ Προκρούστης ἀπέθανον, οὐδεὶς ἔτι ἀδικεῖ· ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους πρὸς τοῖς ἀναγκαίοις⁹³ καλουμένοις ἄλλους κτῶνται βοηθοὺς καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται καὶ ὅπλα κτῶνται, οἷς ἀμύνονται τοὺς ἀδικοῦντας, καὶ πρὸς τούτοις ἄλλους ἔξωθεν συμμάχους κατασκευάζονται⁹⁴. καὶ οἱ μὲν πάντα ταῦτα κεκτημένοι ὁμῶς ἀδικοῦνται· 15. σὺ δὲ οὐδὲν μὲν τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἔνθα πλεῖστοι ἀδικοῦνται, πολὺν χρόνον διατρίβων, εἰς ὅποίαν δ' ἂν πόλιν ἀφίκη, τῶν πολιτῶν πάντων ἡττων ὢν, καὶ τοιοῦτος, οἷοις μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν, ὁμῶς διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; ἢ, διότι αἱ πόλεις σοι κηρύττουσιν ἀσφάλειαν καὶ προσιόντι καὶ ἀπιόντι, θαρρεῖς; ἢ διότι καὶ δοῦλος ἂν⁹⁵ οἶε τοιοῦτος εἶναι, οἷος μηδενὶ δεσπότη ἑυσιτελεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον ἐν οἰκίᾳ ἔχειν πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτελεστάτῃ διαίτῃ χαίροντα; 16. σκεψώμεθα δὲ καὶ τοῦτο, πῶς οἱ δεσπότες τοῖς τοιούτοις οἰκέταις χρῶνται· ἄρα οὐ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι; κλέπτειν δὲ καλύουσιν ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ἦ; τοῦ δὲ δραπετεύειν δεσμοῖς

⁹³ πρὸς τοῖς ἀναγκαίοις. "Besides those called kinsmen," people connected with them by the ties of blood or affinity.

⁹⁴ κατασκευάζονται. This verb is not quite the same as παρασκευάζονται. This last is simply "to provide for oneself;" the other is rather to furnish, equip, get together. It is sometimes used of "getting up a false case." Cf. Demosth. 547, λιποστρατίου γραφὴν κατασκεύασεν. Below, in οὐκ

ἂν οἶε, the ἂν is to be taken with ἀδικηθῆναι.

⁹⁵ καὶ δοῦλος ἂν. "Do you," says Socrates, "derive your confidence from the knowledge that even if the worst came to the worst, and you were enslaved, you would soon be let go, being worthless even as (καὶ) a slave?" But a worthless slave his master tries by hard means to improve, so that there was not much hope for Aristippus in that point of view.

ἀπείργουσι; τὴν ἀργίαν δὲ πληγαῖς ἐξαναγκάζουσιν; ἢ σὺ πῶς ποιεῖς, ὅταν τῶν οἰκετῶν τινα τοιοῦτον ὄντα καταμανθάνης; 17. Κολάζω, ἔφη, πᾶσι κακοῖς, ἕως ἂν δουλεύειν ἀναγκάσω. Ἄλλα γάρ⁹⁵, ὦ Σώκρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἣν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ῥυγώσουσι καὶ ἀγρυπνήσουσι καὶ τᾶλλα πάντα μοχθήσουσιν ἐκόντες; ἐγὼ μὲν γὰρ οὐκ οἶδ⁹⁶, ὅτι διαφέρει τὸ αὐτὸ δέρμα ἐκόντα ἢ ἄκοντα μαστιγοῦσθαι, ἢ ὅλως τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα πολιορκεῖσθαι ἄλλο γε ἢ ἀφροσύνη πρόσσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν. 18. Τί δέ; ὦ Ἀρίστιππε, ὁ Σωκράτης ἔφη, οὐ δοκεῖ σοι τῶν τοιούτων⁹⁷ διαφέρειν τὰ ἐκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἐκὼν πεινῶν φάγοι ἄν, ὅποτε βούλοιτο⁹⁸, καὶ ὁ ἐκὼν διψῶν πίοι, καὶ τᾶλλα ὡσαύτως; τῷ δ' ἐξ ἀνάγκης τὰῦτα πάσχοντι οὐκ ἔξεστιν, ὅποτε βούληται, παύεσθαι; ἔπειτα ὁ μὲν ἐκουσίως ταλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνεται, οἷον οἱ τὰ θηρία θηρῶντες ἐλπίδι τοῦ λήψεσθαι ἡδέως μοχθοῦσι. 19.

⁹⁵ Ἄλλα γάρ. These particles suppose an ellipse really: "but what is the use of talking, for," or "but there is this difficulty, for." Cf. Arist. Nub. 797, ἀλλ' ἔστ' ἐμοι γ' οὐδὲ καλὸς τε καὶ γαθός, ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν, "but there's a hitch, for he won't learn."

⁹⁶ οὐκ οἶδ⁹⁶, ὅτι. The construction is a little involved: ὅτι ἄλλο διαφέρει (τινὰ) μαστιγοῦσθαι τὸ αὐτὸ δέρμα ἐκόντα ἢ ἄκοντα ἢ (ὅτι) ἀφροσύνη πρόσσεστι κ.τ.λ. As long as a man is beaten, it makes very little matter whether it is voluntarily or involuntarily, except that the former implies an amount of

folly. The omission of ὅτι is nothing uncommon: with ἄλλο τι ἢ, it is regularly omitted. Cf. Plato, Hipp. Maj. 288 B, ἄλλο τι ἢ φῶμεν, for ἄλλο τί ἐστιν ἢ τοῦτο, ὅτι φῶμεν.

⁹⁷ τῶν τοιούτων. The construction is τὰ ἐκούσια τῶν τοιούτων (τοῦ πεινῆν κ.τ.λ.) διαφέρει τῶν ἀκουσίων ἢ κ.τ.λ. ("so far as").

⁹⁸ ὅποτε βούλοιτο. This is a curious expression, for the usual ὅποτε βούληται. The construction seems one of indefinite frequency, although the preceding verb is not in the past tense, by a sort of attraction to φάγοι ἄν.

Καὶ τὰ μὲν τοιαῦτα ἄθλα τῶν πόνων μικροῦ τινος ἀξιά ἐστι· τοὺς δὲ πονοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται, ἢ ὅπως ἐχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τὸν ἑαυτῶν οἶκον καλῶς οἰκῶσι καὶ τοὺς φίλους εὖ ποιῶσι καὶ τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ οἶεσθαι χρὴ τούτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα καὶ ζῆν εὐφραινομένους, ἀγαμέμνους μὲν ἑαυτοὺς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων; 20. ἔτι δὲ αἱ μὲν ῥαδιουργίαι καὶ ἐκ τοῦ παραχρῆμα ἡδοναί⁹⁹ οὔτε σώματι εὐεξίαν ἱκαναί εἰσιν ἐνεργάζεσθαι, ὥς φασιν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιοῦσιν· αἱ δὲ διὰ καρτερίας ἐπιμέλειαι τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν, ὥς φασιν οἱ ἀγαθοὶ ἄνδρες· λέγει δέ που καὶ Ἡσίοδος·

Τὴν μὲν γὰρ κακότητα καὶ Ἰλαδὸν ἔστιν ἐλίσθαι
 ῥηϊδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.
 τῆς δ' ἀρετῆς ἰδρώτα θεοὶ προπάρουθεν ἔθηκαν
 ἀθάνατοι· μακρὸς δὲ καὶ ὀρθίος οἶμος ἐς αὐτὴν
 καὶ τρηχὺς τὸ πρῶτον· ἐπὶ δ' εἰς ἄκρον ἵκηται¹⁰⁰,
 ῥηϊδίῃ δὴ ἔπειτα πέλει, χαλεπὴ περ ἰοῦσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

Τῶν πόνων¹ πωλοῦσιν ἡμῶν πάντα τὰγάθ' οἱ θεοί.

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησὶν·

⁹⁹ ἐκ τοῦ παραχρῆμα ἡδοναί.
 "Pleasures acquired in a moment." Apparently all such pleasures are meant as require no healthful exertion to procure, and so involve no beneficial training for mind or body. The opposite of these are αἱ διὰ καρτερίας ἐπιμέλειαι.

¹⁰⁰ ἵκηται. The subject, I think, is τίς rather than οἶμος. The

passage is from Hesiod's *Opera et Dies*, 287, &c.

¹ Τῶν πόνων. This is a genitive of price. Cf. I. ii. 86, ἔρωμαι ὅπου σου πωλεῖ, and Thucyd. ii. 60, τὰ ξύμπαντα τούτου ἐνδὲ ἀν πωλοῖτο. Of the next verse the meaning is that a man who pursues pleasure, will in the end lie on a bed of thorns.

Ὁ πονηρέ, μὴ τὰ μαλακὰ μῶμο, μὴ τὰ σκλήρ' ἔχης.

21. Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἡρακλέους, ὅπερ δὴ² καὶ πλείστοις ἐπιδείκνυνται, ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται ὡδὲ πως λέγων, ὅσα ἐγὼ μέμνημαι· φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς ἡβην ὠρμάτο, ἐν ᾗ οἱ νέοι ἤδη αὐτοκράτορες γυγνόμενοι δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς ὁδὸν³ τρέψονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα, ὅποτέραν τῶν ὁδῶν τράπηται. 22. καὶ φανῆναι αὐτῷ δύο γυναῖκας προῖναι μεγάλας, τὴν μὲν ἑτέραν εὐπρεπῇ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ⁴. τὴν δ' ἑτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δέ, ἐξ ἧς ἂν μάλιστα ὦρα διαλάμποι, κατασκοπεῖσθαι⁵ δὲ θαμὰ ἐαυτήν, ἐπισκοπεῖν δὲ καί, εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἐαυτῆς σκιὰν ἀποβλέπειν. 23. Ὡς δ' ἐγένοντο

² ὅπερ δὴ. "Which as you know (δὴ) he shows off to a very large number." Ἐπιδεικνύναι (act. and mid.) is specially used for "making a display" of one's rhetorical powers. Cf. Plato, Hipp. Maj. 286 B, τοῦτον (τὸν λόγον), καὶ ἐκεῖ ἐπεδειξάμην, καὶ ἐνθάδε μέλλω ἐπιδεικνύναι ἐν τῷ διδασκαλείῳ.

³ τὴν δι' ἀρετῆς ὁδόν. This is a cognate accusative after τρέψονται, equivalent to βήσονται in sense. Below, εἰς ἡσυχίαν seems to be connected with ἐξελθόντα,

"after going out for quiet." The deliberative subjunctive τράπηται has been noticed before. Cf. I. ii. 15.

⁴ ἐσθῆτι δὲ λευκῇ. This does not refer to τὸ σχῆμα apparently, but depends on κεκοσμημένην, "and herself decked in white apparel." Below, in δοκεῖν φαίνεσθαι, this is the real order of the words, "she appeared to have a look."

⁵ κατασκοπεῖσθαι. Perhaps this means "to look down upon," and ἐπισκοπεῖν "to cast glances on" (others).

πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ἵεναι τὸν αὐτὸν τρόπον, τὴν δ' ἑτέραν φθάσαι βουλομένην προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν Ὅρῳ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐὰν οὖν ἐμὲ φίλην ποιησάμενος*, ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλεπῶν ἄπειρος διαβιώσῃ. 24. Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διέσῃ†, τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτὸν εὖροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τερφθείης, ἢ τίνων ὀσφραινόμενος ἢ ἀπτόμενος ἡσθείης, τίσι δὲ παιδικοῖς ὀμιλῶν μάλιστα ἂν εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις. 25. Ἐὰν δέ ποτε γένηται τις ὑποψία σπάνεως ἀφ' ὧν‡ ἔσται ταῦτα, οὐ φόβος, μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι· ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος, ὅθεν ἂν δυνατὸν ἢ τι κερδᾶναι πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ξυνούσιν ἐξουσίαν ἔγωγε παρέχω. 26. Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα· Ὡ γύναι, ἔφη, ὄνομα δέ σοι* τί ἐστίν; ἢ δέ· Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντές με ὑποκοριζόμενοι¹⁰ ὀνομάζουσί με

* ποιησάμενος. If the reading be correct, there must be supplied τὴν ἐπὶ τὸν βίον ὁδὸν τράπη, "if you adopt your course of life, by making a friend of me."

† διέσῃ. This is probably corrupt, but if correct it supposes a word, διεῖναι, in the sense of living all through one's days, like διαγιγνεσθαι.

‡ σπάνεως ἀφ' ὧν. That is, σπάνεως τούτων ἀφ' ὧν ταῦτα (all these delights) ἔσται. So below,

in οἷς ἂν κ.τ.λ. there is the same attraction of the relative to τούτοις.

* ὄνομα δέ σοι. For δέ see I. iii. 13, under τοὺς δὲ καλοῦς.

¹⁰ ὑποκοριζόμενοι. The usual meaning of this verb is, to give diminutive names to any thing; these are easily subdivided into fondling or endearing names, and depreciatory; in the former case, what is bad might be cloaked over by a specious name; in the

Κακίαν. 27. Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· Καὶ ἐγὼ¹¹ ἤκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὁδὸν τράποιο, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμὲ ἔτι πολὺ ἐντιμώτεραν καὶ ἐπ' ἀγαθοῖς¹² διαπρεπεστέραν φανῆναι· οὐκ ἐξαπατήσω δέ σε προοιμίῳ ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα διηγῆσομαι μετ' ἀληθείας. 28. Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἴλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεοὺς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετήτεον· εἴτε ὑπὸ τινος πόλεως ἐπιθύμεις τιμᾶσθαι, τὴν πόλιν ὠφελήτεον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν· εἴτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἶε δεῖν πλουτίζεισθαι, τῶν βοσκημάτων ἐπιμελήτεον· εἴτε διὰ πολέμου ὁρμῆς αὖξεσθαι καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε¹³ παρὰ τῶν ἐπισταμένων

latter, what is good might be depreciated by a lowering term. For the former sense cf. Plato, de Repub. 400 E, ἀνοσίαν οὖσαν ἀποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν. The latter meaning is very rare. The primary notion of the word is of course that of talking like a baby (κόρη).

¹¹ Καὶ ἐγώ. "I also," as well as she. Below, in εἰ τὴν πρὸς ἐμέ, the optative with ἂν strikes one as a less usual form than ἐάν with a subjunctive. The difference is, that the former puts the

matter as a pure hypothesis, without any intimation of more or less probability. The latter conveys an idea of the matter being speedily tested one way or the other. And this last, under the circumstances, seems the more natural way here.

¹² ἐπ' ἀγαθοῖς. "For the benefits I bring you." There is a similar use of ἐπὶ in the next paragraph, ἐπ' ἀρετῇ θαυμάζεσθαι.

¹³ τέχνας αὐτάς τε. The particle τε is somewhat out of place. In fact, ἀσκητέον is superfluous.

μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνῶμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις¹⁴ καὶ ἰδρώτι. 29. Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὥς φησι Πρόδικος· Ἐννοεῖς, ὦ Ἡράκλεις, ὥς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνὴ σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. 30. Καὶ ἡ Ἀρετὴ εἶπεν· ὦ τλήμων, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα; ἦτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ, πρὶν ἐπιθυμῆσαι, πάντων ἐμπίπλασαι, πρὶν μὲν πευῆν ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα, καὶ ἵνα μὲν ἡδέως φάγῃς, ὄψοποιούς μηχανωμένη, ἵνα δὲ ἡδέως πίνῃς, οἶνους τε πολυτελεῖς παρασκευάζῃ¹⁵ καὶ τοῦ θέρους χιόνα¹⁶ περιθέουσα ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακάς, ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα¹⁷ ✓

Εἴθερ αὐτάς τε μαθητέον καὶ ὅπως δεῖ χρῆσθαι αὐταῖς, or if ἀσκητέον be in the sentence, the words ought to run τέχνας αὐτάς μαθητέον τε καὶ ἀσκητέον ὅπως κ.τ.λ.

¹⁴ σὺν πόνοις. Kühner remarks that σὺν in the sense of the instrument is rare. But this passage does not supply an instance of it; the words only imply that the training was not without toil and sweat, not unaccompanied by them. Below, in τούτων ἕνεκα, the pronoun refers to τῶν ἀγαθῶν and τῶν ἡδέων. Vice does nothing to earn what is good or pleasant.

¹⁵ παρασκευάζῃ. This is a change from a participle to a finite verb; either μηχανῶ and παρασκευάζῃ, or μηχανωμένη and παρασκευαζομένη would have been

regular. Cf. Thucyd. viii. 48, οἱ μὲν Χῖοι ἀναίσχυντοι εἶεν, πλουσιώτατοι οὖντες, ἐπικουρίᾳ δὲ ὁμῶς σωζόμενοι ἀξιοῦσι κινδυνεύειν.

¹⁶ χιόνα. The snow was to cool their wine, or water. The Romans used snow for the same purpose. "Nec nisi per niveam Cæcuba potat aquam" (Mart. xii. 17). Below, for τὰς στρωμνὰς μαλακάς (i. e. ὥστε μαλακάς εἶναι), see a previous note (II. i. 9).

¹⁷ ὑπόβαθρα. Schneider makes these out to be a sort of rockers attached to the legs of the couches to give a swinging motion to them, so as to lull the person to sleep. Others take it to be simply carpets spread beneath to prevent any noise. I do not know which is the real meaning.

ταῖς κλίναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν, ὅ,τι ποιῆς, ὕπνου ἐπιθυμεῖς· τὰ δὲ ἀφροδίσια πρὸ τοῦ δέεσθαι ἀναγκάζεις, πάντα μηχανωμένη καὶ γυναιξὶ καὶ ἀνδράσι χρωμένῃ· οὕτω γὰρ παιδεύεις τοὺς ἑαυτῆς φίλους¹⁸, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δ' ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα¹⁹. 31. Ἀθάνατος δὲ οὐσα ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς, ἀνήκοος εἶ καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι. Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσειε; τίς δ' ἂν δεομένη τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὐφρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἱ νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες, τοῖς μὲν πεπραγμένοις αἰσχνυόμενοι, τοῖς δὲ πραττομένοις²⁰ βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι. 32. Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίγνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις οἷς προσήκει²¹, ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἴκων

¹⁸ τοὺς ἑαυτῆς φίλους. See I. iv. 9. If the reading be correct, it is unfavourable to Kühner's theory there alluded to.

¹⁹ κατακοιμίζουσα. "Slumbering away the best part of the day." Below, in λεγούσῃ τι πιστεύσειε, it is immaterial whether τι be joined with the participle or the verb. In I. ii. 60, ἐπαρκεῖν is used with a genitive, ἐπήκει τῶν ἑαυτοῦ.

²⁰ πραττομένοις. The men are

ashamed of their past conduct, and their present life is a burden to them. They have run through (διαδραμόντες) their pleasures, and their hardships fall on them in their old age.

²¹ οἷς προσήκει. That is, παρ' οἷς προσήκει με τιμᾶσθαι. The omission of the preposition before the relative in such cases is very common. Cf. III. vii. 3, ἐν ταῖς συνανσίαις αἷς σύνει. Cf. also Plato, de Leg. 659 A, ἐκ τούτου

δεσπόταις, εὐμενῆς δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός. ..

33. "Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις" ἡδεῖα μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γάρ, ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. "Ὑπνος δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις, καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον μεθιάσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νεῶν τιμαῖς ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὖ δὲ τὰς παρούσας ἡδονταὶ πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κείνται, ἀλλὰ μετὰ μνήμης τὸν αἰεὶ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονη-¹σαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτήσθαι.²

34. Οὕτω πως διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδείωσιν, ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειότεροις ῥήμασιν ἢ ἐγὼ νῦν. Σοὶ δ' οὖν²³ ἄξιον,

στόματος οὐπερ τοὺς θεοὺς ἐπε-
μύλεσται.

²³ τοῖς μὲν ἐμοῖς φίλοις. This μὲν has nothing to correspond to it, for ὅπως δὲ answers to ἡδεῖα μὲν ἀπόλαυσις. But there can be easily supplied some clause like ταῖς δὲ τῆσδε οὖ.

²⁴ Σοὶ δ' οὖν κ.τ.λ. "At all events it is worth your while." Δ' οὖν is used when the writer implies that whatever may be the exact truth of some remark just made, at all events the conclusion holds. Whether the language of Prodicus was or was not better than that of Socrates, at all events it was well for Aristippus to give

some attention to his future life as well as (καὶ) to the present. Cf. Plato, de Leg. 800 A, τὰ δ' οὖν δόγμα περὶ αὐτοῦ τοῦτο ἔστω; "utcumque hoc habet." Here Socrates goes on the practical idea of so acting as to give ultimate satisfaction. In fact, he advocates a utilitarian policy, *on the ground of its utility*. This is important, because others might advocate the same line of conduct, but not make its ultimate utility the final cause. In fact, Plato would advocate a virtuous course for its own sake purely, and would regard such arguments as those of Socrates as unworthy a philo-

ὦ Ἀριστιππε, τούτων ἐνθυμουμένῳ πειρᾶσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.

CHAPTER II.

1. Αἰσθόμενος δέ ποτε Δαμπροκλέα, τὸν πρεσβύτατον υἱὸν ἑαυτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα· Εἰπέ μοι, ἔφη, ὦ παῖ, οἶσθά τινας ἀνθρώπους ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν τοὺς τί ποιούντας²⁴ τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Ἐγώ γε, ἔφη· τοὺς γὰρ εὖ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους; 2. Ἐμουγε, ἔφη. Ἦδη δέ ποτ' ²⁵ ἐσκέψω, εἰ ἄρα, ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἀδικὸν εἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον; Καὶ μάλα, ἔφη καὶ δοκεῖ μοι, ὑφ' οὗ ἂν τις²⁶ εὖ παθὼν εἴτε φίλου εἴτε πολεμίου μὴ πειρᾶται χάριν ἀποδιδόναι, ἀδικὸς εἶναι. 3. Οὐκουν, εἴ γε οὕτως ἔχει τοῦτο, εἰλικρινῆς τις ἂν εἴη ἀδικία ἢ ἀχαριστία; συνω-

sopher, as putting indeed virtue on a very low level.

²⁴ τοὺς τί ποιούντας. See note on I. iv. 14 for the position of τί. For the double accusative cf. Plato, de Leg. 704 A, ὅτι δεήσει καλεῖν αὐτήν.

²⁵ Ἦδη δέ ποτε. "Did you ever, taking up the matter from this point (ἤδη), examine," &c. Below, in καὶ τὸ ἀχαριστεῖν, καὶ is "also," otherwise no assertion would be made.

²⁶ ὑφ' οὗ ἂν τις. Literally this is "benefited by whatever person,

a man does not try to make a return, he seems to me to be unjust." This is a compressed form of εἰάν τις, ὑφ' ἑτέρου τινός, ὅστις ἂν ᾖ, εὖ παθὼν, μὴ πειρᾶται χάριν ἀποδιδόναι, αὗτος ἀδικὸς εἶναι δοκεῖ. The relative belongs to the participle only. Cf. Tacitus, Agric. 38, "Unde proximo latere Britanniae lecto omni redierat," and Ann. xi. 38, "quod frustra jugulo admovens ictu tribuni transfigitur," for the same use in Latin.

μολόγει. Οὐκουν, ὅσῳ ἂν τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῶ χάριν, τοσοῦτῳ ἀδικώτερος ἂν εἴη; συνέφη καὶ τοῦτο. Τίνας οὖν, ἔφη, ὑπὸ τίνων²⁷ εὐροιμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; οὓς οἱ γονεῖς ἐκ μὲν οὐκ ὄντων²⁸ ἐποίησαν εἶναι, τοσαῦτα δὲ καλὰ ἰδεῖν καὶ τοσοῦτων ἀγαθῶν μετασχεῖν, ὅσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν καὶ αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσουντες²⁹. 4. Καὶ μὴν οὐ τῶν γε ἀφροδισίων ἔνεκα παιδοποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις, ἐπεὶ τούτου γε³⁰ τῶν ἀπολυσόντων μεσταὶ μὲν αἱ ὁδοί, μεστὰ δὲ τὰ οἰκήματα· φανεροὶ δ' ἐσμέν καὶ σκοπούμενοι, ἐξ ὁποίων ἂν γυναικῶν βέλτιστα ἡμῖν τέκνα γένοιτο, αἷς συνελθόντες τεκνοποιούμεθα. 5. Καὶ ὁ μὲν γε ἀνὴρ τὴν τε συντεκνοποιήσουσαν ἑαυτῷ τρέφει καὶ τοῖς μέλλουσιν ἔσεσθαι παισὶ προπαρασκευάζει πάντα, ὅσα ἂν οἴηται συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὥς ἂν δύνηται πλείστα· ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα περὶ τοῦ βίου καὶ μεταδιδούσα τῆς τροφῆς ἧς καὶ αὐτὴ³¹

²⁷ Τίνας . . . ὑπὸ τίνων. A double question is here conveyed, as in such phrases as τίς πόθεν εἶ, and the like.

²⁸ ἐκ μὲν οὐκ ὄντων. With this compare such phrases as ἐκ πτωχῶν πλουσίους γίγνεσθαι. Translate, "from a state of non-existence, made them live."

²⁹ παύσουντες. This is construed as though οἱ πολλοὶ had preceded instead of αἱ πόλεις. Cf. Plato, de Leg. 657 D, τὰ δὲ τῶν πρεσβυτέρων (οἱ πρεσβύτεροι) ἐκείνους αὖ θεωροῦντες.

³⁰ τούτου γε. Sc. τὸ τῶν ἀφροδισίων, used like τὰ τῶν πρεσβυτέρων in the last note. It is to be noticed that οἶκημα is especially used in the sense it bears here, "a house of ill repute."

³¹ ἧς καὶ αὐτὴ. This is a very unusual case of Attic attraction. This attraction usually takes place only when the relative would naturally be in the accusative case. Here it would be in the dative. Madvig quotes παρ' ᾧ μὲν βοηθεῖς σὺδεμίαν λήψῃ χάριν, from Æschin. de Falsâ Leg., for παρὰ τούτων οἷς.

τρέφεται, καὶ σὺν πολλῷ πόνῳ διενέγκασα καὶ τεκοῦσα
τρέφει τε καὶ ἐπιμελεῖται, οὔτε προπεπονθυῖα οὐδὲν
ἀγαθόν, οὔτε γυγνώσκον τὸ βρέφος²², ὑφ' ὅτου εὖ πάσχει,
οὔδὲ σημαίνειν δυνάμενον, ὅτου δέεται, ἀλλ' αὐτὴ
στοχαζομένη τὰ τε συμφέροντα καὶ κεχαρισμένα
πειρᾶται ἐκπληροῦν καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας
καὶ νυκτὸς ὑπομένουσα πονεῖν, οὐκ εἰδυῖα, τίνα τούτων
χάριν ἀπολήψεται. 6. Καὶ οὐκ ἀρκεῖ θρέψαι μόνον,
ἀλλὰ καί, ἐπειδὰν δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μαν-
θάνειν τι, ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς
τὸν βίον, διδάσκουσιν ἃ δ' ἂν οἴωνται ἄλλον ἱκανώ-
τερον εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον δαπανῶντες
καὶ ἐπιμελοῦνται πάντα ποιῶντες, ὅπως οἱ παῖδες
αὐτοῖς γένωνται ὡς δυνατόν βέλτιστοι. 7. Πρὸς ταῦτα
ὁ νεανίσκος ἔφη Ἀλλὰ τοι, εἰ καὶ πάντα ταῦτα πε-
ποίηκε²³ καὶ ἄλλα τούτων πολλαπλᾶσια, οὐδεὶς ἂν
δύναίτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα. Καὶ ὁ
Σωκράτης Πότερα δὲ οἶει, ἔφη, θηρίου ἀγριότητα
δυσφορωτέραν εἶναι, ἢ μητρός; ἐγὼ μὲν οἶμαι, ἔφη.
τῆς μητρός²⁴, τῆς γε τοιαύτης. Ἦδη πώποτε οὖν ἡ
δακοῦσα κακὸν τί σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ

²² οὔτε γυγνώσκον τὸ βρέφος. This seems to me an accusative absolute, although in such constructions ὡς is usually found; for instance above, I. vi. 5, ὡς ἡδὲ σοὶ ἃ σὺ παρασκευάζῃ, ὄντα. Some commentators make the words governed by τρέφει, which is very awkward.

²³ πεποίηκε. The subject of this is ἡ ἐμὴ μήτηρ, the whole conversation having arisen from the conduct of Lamprocles towards his mother.

²⁴ τῆς μητρός. It is not clear why the article is omitted on the first mention (εἶναι ἡ μητρός) and inserted in the second. Kühner

suggests that Socrates speaks generally "of any mother, be she who she may;" and that Lamprocles applies the remark to his own mother, of whom he mainly thinks. Perhaps μήτηρ, like γῆ, ἥλιος, and similar nouns, may be used with or without the article, as in any case there could hardly be any ambiguity; and as θηρίου has naturally no article, μητρός also has none. In the next clause the article is used, as there is no reason for its being omitted, and on the second mention, there is always a probability in favour of the article being found, from the very nature of its meaning.

θηρίων ἤδη πολλοὶ ἔπαθον; 8. Ἀλλὰ νῆ Δία, ἔφη, λέγει, ἃ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ²⁸ βούλοιτο ἀκούσαι. Σὺ δὲ πόσα, ἔφη ὁ Σωκράτης, οἶει ταύτην δυσάνεκτα καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα παρασχεῖν, πόσα δὲ λυπῆσαι κάμνων; Ἀλλ' οὐδεπώποτε αὐτήν, ἔφη, οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν, ἐφ' ᾧ ἤσχύνθη. 9. Τί δ'; οἶει, ἔφη, χαλεπώτερον εἶναι σοι ἀκούειν ὧν αὐτὴ λέγει, ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἔσχατα λέγωσιν; Ἀλλ', οἶμαι, ἐπειδὴ οὐκ οἴονται τῶν λεγόντων οὔτε τὸν ἐλέγχοντα ἐλέγχειν ἵνα ζημιώσῃ, οὔτε τὸν ἀπειλοῦντα ἀπειλεῖν, ἵνα κακόν τι ποιήσῃ, ῥαδίως φέρουσι. Σὺ δ' εὖ εἰδώς, ὥς, ὅ,τι λέγει σοι ἡ μήτηρ, οὐ μόνον οὐδέν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι, ὅσα οὐδενὶ ἄλλῳ, χαλεπαίνει; ἢ νομίζεις κακόνουν τὴν μητέρα σοι εἶναι; Οὐ δῆτα, ἔφη, τοῦτό γε οὐκ οἶομαι. 10. Καὶ ὁ Σωκράτης· Οὐκοῦν, ἔφη, σὺ ταύτην, εὖνουν τέ σοι οὔσαν καὶ ἐπιμελομένην, ὥς μάλιστα δύναται, κάμνοντος, ὅπως ὑγιαίνης²⁹ τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐνδεῆς ἔσῃ, καὶ πρὸς τούτοις πολλὰ τοῖς θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχὰς ἀποδιδούσαν, χαλεπὴν εἶναι φῆς; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δυνασαι φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασθαι φέρειν. 11. Εἰπέ δέ μοι, ἔφη, πότερον ἄλλον τινὰ οἶει δεῖν θεραπευεῖν, ἢ παρεσκευάσαι μηδενὶ ἀνθρώπων πειρᾶσθαι ἀρέσκειν, μηδ' ἔπεσθαι, μηδὲ πείθεσθαι, μήτε

²⁸ ἐπὶ τῷ βίῳ παντί. "At the price of a whole lifetime." One would not choose to bear such abuse, if one was to be rewarded for it by an extra life. Cf. II. i. 18, ἐπ' ἀγαθῇ ἐλπίδι.

²⁹ ὅπως ὑγιαίνης. This verb is in the subjunctive, and ἔσῃ in the next clause in the indicative.

Perhaps the reason is, that the first result, the health of Lamprocles, is a matter somewhat uncertain, not in fact depending entirely on his mother; the second result was entirely in her own hands, and therefore the indicative is used. Cf. note on II. i. 2, under ὅπως ἔσται.

στρατηγῷ μήτε ἄλλῳ ἄρχοντι; Ναὶ μὰ Δί' ἔγωγε, ἔφη. 12. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναυή, ὅταν τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γένηται συλλήπτωρ, καί, ἂν τι σφαλλόμενος τύχης, εὐνοϊκῶς ἐγγύθεν βοηθῇ σοι; Ἐγωγε, ἔφη. Τί δέ; συνοδοιπόρον ἢ σύμπλουν, ἢ εἴ τῳ ἄλλῳ ἐντυγχάνοις, οὐδὲν ἂν σοι διαφέροι φίλον ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τούτων²⁷ εὐνοίας οἶει δεῖν ἐπιμελεῖσθαι; 13. Ἐγωγε, ἔφη. Εἴτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα τὴν πάντων μάλιστα σε φιλοῦσαν οὐκ οἶει δεῖν θεραπεύειν; οὐκ οἶσθ', ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχαριστίας οὐδεμίας ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὐπεπονθότας χάριν οὐκ ἀποδιδόντας, ἐὰν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην²⁸ τε ἐπιτίθῃσι καὶ ἀποδοκιμάζουσα οὐκ ἐὰν ἄρχῃ τούτου, ὥς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως, τούτου θύοντος, οὔτε ἄλλο καλῶς²⁹ καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος; καὶ νῆ Δία ἐὰν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. 14. Σὺ οὖν, ὦ παῖ, ἂν σωφρονῇς, τοὺς μὲν θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρός, μή σε καὶ οὔτοι νομίσαντες ἀχάριστον εἶναι οὐκ ἐθέλωσιν εὖ

²⁷ καὶ τῆς παρὰ τούτων. "The good will also which proceeds from them." The καί implies that not only a neighbour, but a fellow-traveller by land or sea, is worth conciliating.

²⁸ τούτῳ δίκην. By the Athenian law, an action lay against children if they struck their parents or abused them, or failed to support them. The cause was a public one, γραφή, so that δίκη is not used here in its distinctive

sense as a private suit. Any person convicted of this offence would be rejected in the scrutiny (δοκιμασία) held into the previous conduct of any one nominated to any public office.

²⁹ οὔτε ἄλλο καλῶς. So. οὔτε ἄλλο οὐδὲν ἂν (πραττόμενον) τοῦτον πράξαντος. For the accusative absolute see I. ii. 20. Below, καὶ τοῦτε is "this also," or there would be no apodosis.

ποιεῖν τοὺς δὲ ἀνθρώπους αὐτὸ φυλάξῃ, μή σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἴτα ἐν ἐρημίᾳ⁴⁰ φίλων ἀναφανῆς· εἰ γάρ σε ὑπολάβοικε πρὸς τοὺς γονεῖς ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.

CHAPTER III.

1. Χαιρεφῶντα δέ ποτε καὶ Χαιρεκράτην, ἀδελφῶ μὲν ὄντε ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμῳ, αἰσθόμενος διαφερομένῳ, ἰδὼν τὸν Χαιρεκράτην· Εἰπέ μοι, ἔφη, ὦ Χαιρέκρατες, οὐ δήπου καὶ σὺ⁴¹ εἰ τῶν τοιούτων ἀνθρώπων, οἳ χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφοὺς; καὶ ταῦτα τῶν μὲν ἀφρόνων ὄντων, τοῦ δὲ φρονίμου⁴², καὶ τῶν μὲν βοηθείας δεομένων⁴³, τοῦ δὲ βοηθεῖν δυναμένου, καὶ πρὸς τούτοις τῶν μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ἐνός. 2. Θαυμαστὸν δὲ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελφοὺς ζημίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται, τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι οὐ καὶ τὰ τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν δύναται λογίζεσθαι, ὅτι κρεῖττον σὺν πολλοῖς

⁴⁰ εἴτα ἐν ἐρημίᾳ. Εἴτα (or ἐπειτα) is here put for καὶ εἴτα, in the sense of "and then." Cf. Plato, Apol. 28 C, καὶ αὐτοὶ πολλὰκις ἐμὲ μιμοῦνται, εἴτα ἐπιχειροῦσιν ἄλλους ἐξετάζειν.

⁴¹ οὐ δήπου καὶ σὺ. "Surely you too are not," &c. Below, as ἀρετὴ ἐστὶν ἀγαθόν is the usual construction, and not ἀγαθή, there is no difficulty in χρησιμώτερον here.

⁴² τοῦ δὲ φρονίμου. This singular is rather awkward after ἀδελφοί; but Socrates at first, I suppose, speaks of brothers generally, and then rather dwells on

the case of Chærecrates, who had only one.

⁴³ τῶν μὲν βοηθείας δεομένων. This is an odd expression applied to money. It is of course something opposite to the power of a brother to help one. Perhaps it alludes to the helplessness of money to do any thing of itself without some human power to set it in motion. Or it may only mean that it wants looking after, that no one may steal it. Below, καὶ τὰ τῶν ἀδελφῶν is "the property of his brothers as well as his own."

οἰκοῦντα ἀσφαλῶς ἀρκοῦντα⁴⁴ ἔχειν, ἢ μόνον διαιτῶμενον τὰ τῶν πολιτῶν ἐπικινδύνως πάντα κεκτηῆσθαι, ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. 3. Καὶ οἰκέτας μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς ἔχωσι καὶ φίλους κτῶνται, ὡς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γυγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γυγνομένους. 4. Καὶ μὴν⁴⁵ πρὸς φιλίαν μέγα μὲν ὑπάρχει⁴⁶ τὸ ἐκ τῶν αὐτῶν φύναι, μέγα δὲ τὸ ὁμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις ἐγγύγνεται τῶν συντρόφων πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους ὄντας τῶν ἀναδέλφων καὶ ἡγτοῦν τούτοις ἐπιτίθενται. Καὶ ὁ Χαιρεκράτης εἶπεν 5. 'Αλλ' εἰ μὲν, ὦ Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν τὸν ἀδελφὸν καὶ μὴ μικρῶν ἕνεκα φεύγειν ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφός, ὦν οἷον δεῖ ὅποτε μέντοι⁴⁷ παντὸς ἐνδέοι καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἂν τις ἐπυχειροίη τοῖς ἀδυνάτοις; καὶ ὁ Σωκράτης ἔφη 6. Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί, ἢ

⁴⁴ ἀρκοῦντα. This is the neuter plural. Cf. I. ii. 1, πάντῃ μικρὰ κεκτημένος πάντῃ βελτίως ἔχειν ἀρκοῦντα. Below, there is a change from εἴ τις ἡγεῖται κ.τ.λ., to the plural, ἀγνοοῦσι. Cf. Plato, Repub. 344 B, ἐπειδὴν δὲ τις δουλώσεται εὐδαίμονες κέκληνται. For the accusative, ὥσπερ γυγνομένους, see I. ii. 20.

⁴⁵ Καὶ μὴν. "And yet." Cf. II. x. 3, καὶ μὴν οἷσθ' ἄγε. Madvig quotes a good instance, ἀλλ' ἐκδιδάσκει πάντ' ὁ γηράσκων χρόνος, καὶ μὴν σὺ γ' οὐκ οὐκ σφρονεῖς ἐπίστασαι.

⁴⁶ ὑπάρχει. "Is a starting-point." Cf. Plato, Hip. Maj. 867 B, οὐχὶ δεῖ ὑπάρχειν αὐτῷ

δυνατὸν εἶναι ψεύδεσθαι. Here however τὸ ἐκ τῶν αὐτῶν φύναι is the subject. Below, with οἷον δεῖ supply εἶναι.

⁴⁷ ὅποτε μέντοι. For the use of ὅποτε with the optative, see I. ii. 57, ἐπειδὴ ὁμολογήσατο. The verb ἐνδέοι seems to be used impersonally. Cf. Xenoph. Anab. VII. i. 41, πολλῶν ἐνέδει αὐτῷ, and Dem. Olynth. I. p. 14, ἅπαντες ἐνδεῖ τοῦ πόρου, "there is a want of all revenue." The word however is used personally. Cf. Cratyl. 432 D, ὅσων ἐνδέουσιν αἱ εἰκόνας τὰ αὐτὰ ἔχειν. Here the construction is probably παντὸς ἐνδέοι τῷ ἀδελφῷ εἶναι τοιούτῳ κ.τ.λ.

ἔστιν οἷς καὶ πάνν ἀρέσκει; Διὰ τοῦτο γάρ ⁴⁸ τοι, ἔφη, ὦ Σώκρατες, ἀξιόν ἐστὶν ἐμοὶ ⁴⁹ μισεῖν αὐτόν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν παρῇ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ἢ ὠφέλειά ἐστιν. 7. Ἄρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μὲν, ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ⁵⁰ ἐγχειρῇ χρῆσθαι, ζημία ἐστίν; 8. Πῶς δ' ἂν ἐγώ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἶην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι. 9. Καὶ ὁ Σωκράτης ἔφη. Θαυμαστά γε λέγεις, ὦ Χαιρέκρατες, εἰ κύνα μὲν ⁵¹, εἰ σοι ἦν ἐπὶ προβάτοις ἐπιτήδειος ὢν καὶ τοὺς μὲν ποιμένας ἡσπάζετο, σοὶ δὲ προσιώντι ἐχαλέπαινε, ἀμελήσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὖ ποιήσας. πρᾶννει αὐτόν, τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἂν ἀγαθὸν εἶναι, ὄντα πρὸς σέ οἷον δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν οὐκ ἐπιχειρεῖς μηχανᾶσθαι, ὅπως σοι ὡς βέλτιστος ἔσται; 10. καὶ ὁ Χαιρεκράτης. Δέδοικα, ἔφη, ὦ Σώκρατες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμὲ οἷον δεῖ. Καὶ μὴν ⁵² οὐδέν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ καινὸν δεῖ ἐπ' αὐτόν, ὡς ἐμοὶ δοκεῖ,

⁴⁸ Διὰ τοῦτο γάρ. Cf. I. iv. 9, οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν ἀρᾶς, and the note there.

⁴⁹ ἀξιόν ἐστὶν ἐμοὶ. "It is proper for me." Cf. Xenoph. Anab. II. iii. 25, ἀξιὸν εἶη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους.

⁵⁰ μὴ ἐπιστάμενος. Sc. χρῆσθαι, to be supplied from ἐγχειρῇ χρῆσθαι.

⁵¹ εἰ κύνα μὲν. This is a complex sentence. Κύνα μὲν is answered by τὸν δὲ ἀδελφόν; and between the μὲν and δέ another μὲν and δέ is inserted, τοὺς μὲν ποιμένας, σοὶ δὲ προσιώντι. Αὐτόν is superfluous, as κύνα is governed by πρᾶννει.

⁵² Καὶ μὴν. See the note above on these words in § 4.

μηχανᾶσθαι, οἷς δὲ καὶ σὺ⁵³ ἐπίστασαι αὐτὸς οἶομαι ἂν αὐτὸν ἀλόντα περὶ πολλοῦ ποιεῖσθαι σε. 11. Οὐκ ἂν φθάνοις⁵⁴, ἔφη, λέγων, εἴ τι ᾔσθησαί με φίλτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν. Λέγε δὴ μοι, ἔφη, εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιοίης; Δῆλον, ὅτι κατάρχοιμι ἂν τοῦ αὐτός, ὅτε θύοιμι, καλεῖν ἐκείνον. 12. Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὅποτε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιοίης; Δῆλον, ὅτι πρότερος ἂν ἐγχειροίην ἐπιμελεῖσθαι τῶν ἐκείνου, ὅποτε ἀποδημοίῃ. 13. Εἰ δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτόν, ὅποτε ἔλθοις εἰς τὴν ἐκείνου⁵⁵, τί ἂν ποιοίης; Δῆλον, ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἂν, ὅποτε ἔλθοι Ἀθήναζε· καὶ εἴ γε βουλοίμην αὐτὸν προθυμεῖσθαι διαπράττειν μοι ἐφ' ᾧ ἤκοιμι⁵⁶, δῆλον, ὅτι καὶ τοῦτο δέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν. 14. Πάντ' ἄρα σὺ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου⁵⁷. ἦ οὐκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῆς, εἰάν πρότερος τὸν ἀδελφὸν εὖ ποιῆς; καὶ μὴν πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν· εἰ μὲν οὖν

⁵³ οἷς δὲ καὶ σὺ. "I think that your brother, caught by what you know even yourself, would set a high value on you."

⁵⁴ Οὐκ ἂν φθάνοις. "The sooner you tell me, the better;" "you could not be too soon in telling me." So III. xi. 1, οὐκ ἂν φθάνοιτε, ἔφη, ἀκολουθοῦντες. Below, κατεργάζεσθαι is "to work upon any one," to prevail on them to do something for one.

⁵⁵ εἰς τὴν ἐκείνου. Sc. γῆν. Cf. Thucyd. vi. 78, εὖ περὶ τῆς ἐμῆς μάλλον, ἐν ἴσῳ δὲ καὶ τῆς ἐαυτοῦ ἅμα ἐν τῇ ἐμῇ μαχομένους.

⁵⁶ ἐφ' ᾧ ἤκοιμι. Sc. ταῦτα ἐφ' ᾧ ἤκοιμι. For this sense of ἐπί, not "against," but "for," cf. Thucyd. vi. 47, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν, "for which purpose they were sent." Below, αὐτὸν ἐκείνῳ ποιεῖν is "to do this for him myself," where τοῦτο ποιεῖν is διαπράττειν ταῦτα ἐφ' ᾧ ἤκει.

⁵⁷ ἀπεκρύπτου. "You kept it a secret." Chærecrates knew, by his own admission, how to gain over friends and strangers; he knew the requisite spells, but he kept his knowledge to himself, and made no use of it.

ἔδόκει μοι Χαιρεφῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν φύσιν ταύτην⁵⁸, ἐκεῖνον ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ σε φίλον ποιεῖσθαι νῦν δέ μοι σὺ δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάζεσθαι τοῦτο. 15. Καὶ ὁ Χαιρεκράτης εἶπεν· Ἀτοπα λέγεις, ὦ Σώκρατες, καὶ οὐδαμῶς πρὸς σοῦ, ὅς γε κελεύεις ἐμὲ νεώτερον ὄντα καθηγεῖσθαι καίτοι τούτου γε παρὰ πᾶσιν ἀνθρώποις τὰναντία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου. 16. Πῶς; ἔφη ὁ Σωκράτης· οὐ γὰρ καὶ ὁδοῦ παραχωρῆσαι τὸν νεώτερον πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ νομίζεται καὶ καθήμενον ὑπαναστῆναι καὶ κοίτῃ μαλακῇ τιμῆσαι καὶ λόγων ὑπεῖξαι⁵⁹; ὦγαθέ, μὴ ὀκνεῖ, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα καταπραῦνειν, καὶ πάνυ ταχύ σοι ὑπακούσεται· οὐχ ὁρᾷς, ὥς φιλότιμός ἐστι καὶ ἐλευθέριος; τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἔλοις, ἢ εἰ διδοίης τι, τοὺς δὲ καλοὺς καγαθοὺς ἀνθρώπους προσφιλῶς χρώμενος μάλιστα ἂν κατεργάσαιο. 17. Καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιοῦντος, ἐκεῖνος μηδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο⁶⁰, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδειῖξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ⁶¹ φαῦλός τε καὶ οὐκ ἄξιός ἐυεργεσίας; ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι νομίζω γὰρ αὐτόν, ἐπειδὰν αἰσθηταί

⁵⁸ πρὸς τὴν φύσιν ταύτην. "More fit to take the first step towards this character," the character of one who is inclined to make overtures of friendship. Below, ἡγούμενος is equivalent to ἡγεμονικὸς ὢν.

⁵⁹ λόγων ὑπεῖξαι. "To let him have the first word." The genitive is due to the general idea of "retiring from." With a dative the sense is very different, viz. "to yield to any one's argu-

ments."

⁶⁰ Τί γὰρ ἄλλο. With these words ποιεῖς is to be supplied. Cf. Plato, Euthyd. 287 E, τί ἄλλο γε ἐποίουν, ἢ ἐξήμαρτον.

⁶¹ ἐκεῖνος δέ. This cannot depend on κινδυνεύσεις ἐπιδειῖξαι, as σὺ μὲν χρηστός, for then it would be ἐκεῖνον; but there must be supplied after ἐκεῖνος, κινδυνεύσεις ἐπιδειῖξαι φαῦλος εἶναι. This indeed is implied by the very position of σὺ μὲν after ἐπιδειῖξαι.

σε προκαλούμενον ἑαυτὸν εἰς τὸν ἀγῶνα τοῦτον, πάνυ φιλονεικήσειν, ὅπως περιγένηται σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν. 18. Νῦν μὲν γὰρ οὕτως, ἔφη, διάκεισθον, ὥσπερ εἰ τὸ χεῖρε, ἅς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλαιν ἐποίησεν, ἀφεμένῳ⁶² τούτου τράποντο πρὸς τὸ διακωλύειν ἀλλήλων. ἢ εἰ τὸ πόδε θείᾳ μοίρᾳ πεποιημένῳ πρὸς τὸ συνεργεῖν ἀλλήλων ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλων. 19. Οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι; καὶ μὴν⁶³ ἀδελφῷ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὠφελείᾳ ἀλλήλων ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμῶ τᾶλλά τε, ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. Χεῖρες μὲν γάρ, εἰ δέοι αὐτὰς τὰ πλεον ὀργυιᾶς διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιντο, πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυιὰν διέχοντα ἔλθοιεν ἅμα, ὀφθαλμοὶ δέ, οἱ καὶ δοκοῦντες⁶⁴ ἐπὶ πλείστον ἐξικνεῖσθαι, οὐδ' ἂν τῶν ἔτι ἐγγυτέρῳ ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὀπισθεν ἰδεῖν δύναιντο, ἀδελφῷ δέ, φίλῳ ὄντε, καὶ πολὺ διεστῶτε πράττετον ἅμα καὶ⁶⁵ ἐπ' ὠφελείᾳ ἀλλήλων.

⁶² ἀφεμένῳ. The gender is curious, or rather the fact that the gender is not distinguished by any variety of inflection. Cf. Plato, Phædr. 287 D, δύο τινέ ἐστιν ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα. Also Xen. Cyrop. I. ii. 11, μίαν ἀμφὺ τοῦτω τῷ ἡμέρα λογίζονται.

⁶³ καὶ μὴν. "And assuredly," not here used adversatively, I think.

⁶⁴ οἱ καὶ δοκοῦντες. "Which have quite the reputation of reaching." This seems the force of καὶ here.

Kühner says there is inherent in the participle *vis concessiva*, by which, I suppose, he means that it is used like καίπερ. And so it is below, in καὶ πολὺ διεστῶτε. But I do not see how such a force can exist when the participle has the article.

⁶⁵ ἅμα καί. Some of the editors cancel καί, but ἅμα and ἐπ' ὠφελείᾳ correspond. The brothers act in union, that is one thing, and for each other's good, that is another.

CHAPTER IV.

1. Ἦκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου, ἐξ ὧν ἔμοιγε ἐδόκει μάλιστα ἂν τις ὠφελεῖσθαι πρὸς φίλων κτήσιν τε καὶ χρεῖαν τοῦτο μὲν γὰρ δὴ⁶⁶ πολλῶν ἔφη ἀκούειν, ὥς πάντων κτημάτων κράτιστον ἂν εἴη φίλος σαφὴς καὶ ἀγαθός, ἐπιμελουμένους δὲ παντὸς μᾶλλον ὁρᾶν ἔφη τοὺς πολλοὺς ἢ φίλων κτήσεως. 2. Καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκεύη κτωμένους τε ἐπιμελῶς ὁρᾶν ἔφη καὶ τὰ ὄντα σώζειν πειρωμένους, φίλον δέ, ὃ μέγιστον⁶⁷ ἀγαθὸν εἶναί φασιν, ὁρᾶν ἔφη τοὺς πολλοὺς οὔτε ὅπως κτήσονται φροντίζοντας, οὔτε ὅπως οἱ ὄντες ἐαυτοῖς σώζονται⁶⁸. 3. Ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκετῶν ὁρᾶν τινας ἔφη τοῖς μὲν οἰκέταις καὶ ἰατροῦς εἰσάγοντας καὶ τᾶλλα πρὸς ὑγιείαν ἐπιμελῶς παρασκευάζοντας, τῶν δὲ φίλων ὀλνγωροῦντας, ἀποθανόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς οἰκέταις ἀχθομένους καὶ ζημίαν ἡγουμένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν οἰομένους ἐλαττοῦσθαι, καὶ τῶν μὲν ἄλλων κτημάτων οὐδὲν ἑῶντας ἀθεράπευτον οὐδ' ἀνεπίσκεπτον, τῶν δὲ φίλων ἐπιμελείας δεομένων ἀμελοῦντας. 4. Ἔτι δὲ πρὸς τούτοις ὁρᾶν ἔφη τοὺς πολλοὺς τῶν μὲν ἄλλων

⁶⁶ τοῦτο μὲν γὰρ δὴ. Here δὴ seems to be joined with τοῦτο, to give emphasis to it; "for this he said he had often heard." Sometimes δὴ qualifies γάρ, and then the sense is "for undoubtedly." This can hardly be the force in the text here. For δὴ with γάρ cf. Plato, Apol. 21 A, ἤρετο γὰρ δὴ, "for you know he asked me." For δὴ with γάρ, but emphasizing another word, I borrow from

Kühner, *Cyrop.* V. iii. 8, εἰ μὲν οὖν, ἔφη, δοκῶ εἰδέναι· πολλὰ γὰρ δὴ ἔγωγε κάκεινος ἐπαβήσιασάμεθα πρὸς ἀλλήλους.

⁶⁷ ὃ μέγιστον. "A thing which they say is," &c.

⁶⁸ σώζονται. This change from the indicative (κτήσονται) to the subjunctive has occurred before. Cf. II. ii. 10, and the note there. The same explanation may be applied here.

κτημάτων, καὶ πάνυ πολλῶν⁶⁹ αὐτοῖς ὄντων, τὸ πλῆθος εἰδότες, τῶν δὲ φίλων, ὀλίγων ὄντων, οὐ μόνον τὸ πλῆθος⁷⁰ ἀγνοοῦντας, ἀλλὰ καὶ τοῖς πυνθανομένοις τοῦτο καταλέγειν ἐγχειρήσαντας, οὓς ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους ἀνατίθεσθαι τοσοῦτον⁷¹ αὐτοὺς τῶν φίλων φροντίζειν. 5. Καίτοι πρὸς ποῖον κτῆμα τῶν ἄλλων παραβαλλόμενος φίλος ἀγαθὸς οὐκ ἂν πολλῷ κρείττων φανείη; ποῖος γὰρ ἵππος ἢ ποῖον ζεύγος οὕτω χρήσιμον, ὥσπερ ὁ χρηστὸς φίλος, ποῖον δὲ ἀνδράποδον οὕτως εὖνουν καὶ παραμόνιμον, ἢ ποῖον ἄλλο κτῆμα οὕτω πάγχρηστον; 6. Ὁ γὰρ ἀγαθὸς φίλος ἑαυτὸν τάττει πρὸς πᾶν τὸ ἐλλεῖπον τῷ φίλῳ καὶ τῆς τῶν ἰδίων⁷² κατασκευῆς καὶ τῶν κοινῶν πράξεων, καὶ ἂν τέ τινα εὖ ποιῆσαι δέη, συνεπισχύει, ἂν τέ τις φόβος τάραττη, συμβοηθεῖ τὰ μὲν συναναλίσκων, τὰ δὲ συμπράττων, καὶ τὰ μὲν συμπεΐθων, τὰ δὲ βιαζόμενος, καὶ εὖ μὲν πράττοντας πλείστα εὐφραίνων, σφαλλομένους δὲ πλείστα ἐπανορθῶν. 7. Ἄ δὲ αἶ τε χεῖρες ἐκάστω ὑπηρετοῦσι καὶ ὀφθαλμοὶ προορῶσι καὶ τὰ ὦτα προακούουσι καὶ οἱ πόδες διανύτουσι, τούτων φίλος εὐεργετῶν οὐδενὸς λείπεται⁷³. πολλάκις δὲ ἅ πρὸ αὐτοῦ

⁶⁹ καὶ πάνυ πολλῶν. Cf. II. iii. 19, καὶ πολὺ διεστῶτε.

⁷⁰ τὸ πλῆθος. "Ignorant of the number of their friends," ignorant how many friends they had. This is what Cicero says, "that a man knows how many sheep he has, but not how many friends." For ἀνατίθεσθαι, see I. ii. 44.

⁷¹ τοσοῦτον. "So little," the meaning of the word being determined by the context. See note on τηλικούτος above.

⁷² τῆς τῶν ἰδίων. The genitive depends on τὸ ἐλλεῖπον, "all that is lacking in the arrangement of his private and public interests."

The private and public interests are regarded as forming one notion, I think, and so τῆς παρασκευῆς is used only once. Below, εὖ ποιῆσαι is to be distinguished carefully from εὖ πράττοντας. The difference has been pointed out before.

⁷³ οὐδενὸς λείπεται. This means, that, whatever helps the bodily members render, a friend is in no whit inferior to any of them, but can render as good service as any. For λείπεσθαι in the sense of "to be inferior to," cf. Thucyd. vi. 72, ἐς τὰλλα ζύνειν οὐδενὸς λειπόμενος.

τις οὐκ ἐξεργάσατο ἢ οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ διήνυσεν, ταῦτα ὁ φίλος πρὸς τοὺς φίλους ἐξήρκεσεν. Ἀλλ' ὁμως ἔνιοι δένδρα μὲν πειρῶνται θεραπεύειν τοῦ καρποῦ ἕνεκεν, τοῦ δὲ παμφωρωτάτου κτήματος, ὃ καλεῖται φίλος, ἀργῶς καὶ ἀνειμένως οἱ πλείστοι ἐπιμέλονται.

CHAPTER V.

1. Ἦκουσα δὲ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς ἐδόκει μοι προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτόν, ὅπως⁷⁴ τοῖς φίλοις ἄξιός εἴη. Ἰδὼν γάρ τινα τῶν ξυνόντων ἀμελοῦντα φίλου πενία πιεζομένου, ἤρετο Ἀντισθένη⁷⁵ ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν. 2. Ἀρ', ἔφη, ὦ Ἀντίσθενες, εἰσὶ τινες ἀξίαι φίλων, ὥσπερ οἰκετῶν; τῶν γὰρ οἰκετῶν ὁ μὲν πρὸς δύο μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμιμναίου, ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ δέκα⁷⁶. Νικίας δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τὰργύρια πρίασθαι ταλάντων σκοποῦμαι δὴ τοῦτο, ἔφη, εἰ ἄρα, ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν φίλων εἰσὶν ἀξίαι. 3. Ναὶ μὰ Δί', ἔφη ὁ Ἀντισθένης· ἐγὼ γοῦν βουλοίμην ἂν τὸν μὲν τινα⁷⁷ φίλον μοι εἶναι

⁷⁴ ὅπως. The optative is used because the matter is described as a portion of the thoughts of the person, or as it appeared to him; he was told to examine himself and see what he really thought himself worth.

⁷⁵ Ἀντισθένης. This was a famous man, as the originator of the Cynic school. He developed the hardy side of Socrates's character, which enabled him to be regardless of physical changes. Antisthenes made happiness consist in superiority to the wants of

nature; which, as he added, required a Socratic robustness.

⁷⁶ ὁ δὲ καὶ δέκα. "And another worth as much as (καὶ) ten." Below, in εἰ ἄρα, the particle ἄρα retains its usual force of drawing a conclusion; "if consequently," as a result to be expected from the fact mentioned of there being prices for servants.

⁷⁷ τὸν μὲν τινα. "Some one man." Cf. Plato de Leg. 890 C, τὸν μὲν δεῖν τεθνάναι, τὸν δὲ τινα πληγαῖς καλᾶσθαι.

τὰρ ὅτι
καὶ ὁ
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καὶ ὁ

μᾶλλον ἢ δύο μνᾶς, τὸν δ' οὐδ' ἂν ἡμιμναίου προτιμησαίμην, τὸν δὲ καὶ πρὸ δέκα μνῶν ἐλοίμην ἂν, τοὶ δὲ πρὸ πάντων χρημάτων⁷⁸ καὶ πόνων πριαίμην ἂν φίλον μοι εἶναι. 4. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τινὰ ἑαυτόν, πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὢν, καὶ πειρᾶσθαι ὡς πλείστου ἄξιος εἶναι⁷⁹, ἵνα ἡττον αὐτὸν οἱ φίλοι προδιδῶσιν ἐγὼ γάρ τοι, ἔφη, πολλάκις ἀκούω τοῦ μέν, ὅτι προῦδωκεν αὐτὸν φίλος ἀνὴρ, τοῦ δέ, ὅτι μνᾶν ἀνθ' ἑαυτοῦ μᾶλλον εἴλετο ἀνὴρ, ὃν ᾔετο φίλον εἶναι. 5. Τὰ τοιαῦτα πάντα σκοπῶ, μή, ὥσπερ⁸⁰ ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὐρόντος⁸¹, οὕτω καὶ τὸν πονηρὸν φίλον, ὅταν ἐξῇ τὸ πλεῖον τῆς ἀξίας λαβεῖν, ἐπαγωγὸν ἢ προδίδοσθαι τοὺς δὲ χρηστοὺς⁸² οὔτε οἰκέτας πάνυ τι πωλουμένους ὁρᾷ οὔτε φίλους προδιδομένους.

⁷⁸ πρὸ πάντων χρημάτων. The preposition suits χρημάτων well enough, but it does not appear to suit πόνων so well. But the meaning of Antisthenes is, that if there were a friend on the one side, and any amount of toil to be undergone on the other, he would choose the friend rather than take any account of the toil. When he says, "in preference to trouble," he means "trouble to be got rid of." See above, I. v. 1.

⁷⁹ ὡς πλείστου ἄξιος εἶναι. The nominative ἄξιος is used, as though instead of καλῶς ἂν ἔχοι ἐξετάζειν καὶ πειρᾶσθαι, which would require ἄξιον, the words had run καλῶς τις ἂν ἑαυτὸν ἐξετάζοι καὶ πειρῆτο. The reason why ἄξιον would be the more regular construction is, that the subjects of the infinitive (εἶναι) and the main verb (ἔχοι) are not the same.

⁸⁰ ὥς, ὥσπερ κ.τ.λ. This is

explanatory of τὰ τοιαῦτα πάντα, "such questions, I mean whether it be not tempting" (ἐπαγωγὸν ἢ).

⁸¹ τοῦ εὐρόντος. Εὐρίσκειν is common in the sense of "to fetch or bring a certain price." But here the active is used apparently in a passive sense, the genitive being that of price, and the participle therefore referring to the price of the thing sold, and not the thing itself. I do not know how to explain this seemingly passive sense of τοῦ εὐρόντος (it occurs also elsewhere), for Kühner's explanation, "scilicet τὸ εὐρόν est id (pretium) quod res venalis reperit (der Kaufpreis)," seems to me to leave the matter just where it finds it. Below, τὸ πλεῖον τῆς ἀξίας is "more than his real value."

⁸² τοὺς δὲ χρηστοὺς. These words are put where they are, at

CHAPTER VI.

1. Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὁποῖους ἄξιον κτᾶσθαι φρενοῦν τοιάδε λέγων· Εἰπέ μοι, ἔφη, ὦ Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἂν ἐπιχειροίημεν σκοπεῖν; ἄρα πρῶτον μὲν⁵³ ζητητέον, ὅστις ἄρχει γαστροῦ τε καὶ φιλοποσίας καὶ λαγνείας καὶ ὕπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ τούτων κρατούμενος οὔτ' αὐτὸς ἑαυτῷ δύναται ἂν οὔτε φίλῳ τὰ δέοντα πράττειν. Μὰ Δί', οὐ δῆτα, ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφεκτέον δοκεῖ σοι εἶναι; Πάνυ μὲν οὔν, ἔφη. 2. Τί γάρ; ἔφη, ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν, ἀλλ' ἀεὶ τῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ δίδοντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; Πάνυ, ἔφη. Οὐκοῦν ἀφεκτέον καὶ τούτου; Ἀφεκτέον μέντοι⁵⁴, ἔφη. 3. Τί γάρ; ὅστις χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ χρημάτων ἐπιθυμεῖ, καὶ διὰ τοῦτο δυσξύμβολός ἐστι, καὶ λαμβάνων μὲν ἡδεται, ἀποδιδόναι δὲ οὐ βούλεται⁵⁵; Ἐμοὶ μὲν δοκεῖ, ἔφη, οὗτος ἔτι πονηρότερος ἐκείνου εἶναι. 4. Τί δέ; ὅστις διὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι μηδὲ πρὸς ἑν

the head of the sentence, because they apply both to οἰκέτας and φίλους, and are emphatic.

⁵³ ἄρα πρῶτον μὲν. "Is it (or is it not) first to be considered?" As the answer is clearly supposed to be "Yes," ἄρα may at once be translated "is it not." There is nothing distinctly to answer to πρῶτον μὲν, but virtually the words below, τί γάρ, begin the apodosis. Before this, another μὲν (τοῦ μὲν ὑπὸ τούτων) is introduced, again without any δέ, but the sentence opposed to it is

readily supplied by the reader, τοῦ μὲν . . . ἀφεκτέον, τῶν δὲ ἄλλων σκοπῶμεν εἰ ἀφεκτέον ἐστίν.

⁵⁴ Ἀφεκτέον μέντοι. Cf. I. iii. 10, ἀλλ' εἰ μέντοι τοιοῦτόν ἐστι, "if it is really so."

⁵⁵ οὐ βούλεται. Above it was ὅστις μὴ αὐτάρκης ἐστίν, and it might have been μὴ βούλεται here, for ὅστις μὴ is the usual form. But οὐ βούλεται is a single idea, "is unwilling," so that it is the verb only which is negated.

ἄλλο σχολὴν ποιεῖται, ἢ ὁπόθεν αὐτὸς⁸⁶ κερδανεῖ; Αφεκτέον καὶ τούτου, ὥς ἐμοὶ δοκεῖ ἀνωφελὲς γὰρ ἂν εἴη τῷ χρωμένῳ. Τί δέ; ὅστις στασιώδης τέ ἐστὶ καὶ θέλων πολλοὺς τοῖς φίλοις ἐχθροὺς παρέχειν; Φευκτέον, νῆ Δία, καὶ τούτον. Εἰ δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχει⁸⁷, εὖ δὲ πάσχω ἀνέχεται, μηδὲν φροντίζων τοῦ ἀντενεργετέω; Ἀνωφελὲς ἂν εἴη καὶ οὗτος· ἀλλὰ ποῖον, ὦ Σώκρατες, ἐπιχειρήσομεν φίλον ποιεῖσθαι; 5. Οἶμαι μὲν⁸⁸, ὅς τὰναντία τούτων ἐγκρατὴς μὲν ἐστὶ τῶν διὰ τοῦ σώματος ἡδονῶν, εὖορκος δὲ καὶ εὐξύμβολος ὢν τυγχάνει καὶ φιλόνεικος πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτόν⁸⁹, ὥστε λυσιτελεῖν τοῖς χρωμένοις. 6. Πῶς οὖν ἂν ταῦτα δοκιμάσαιμεν, ὦ Σώκρατες, πρὸ τοῦ χρῆσθαι; Τοὺς μὲν ἀνδριαντοποιοῦς, ἔφη, δοκιμάζομεν, οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ' ὅν ἂν ὁρῶμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμένον, τούτῳ πιστεύομεν⁹⁰

⁸⁶ αὐτός. The pronoun is emphatic, "make gain himself," thinking of no one else.

⁸⁷ ἔχει. The optative and the indicative are joined here; some alter ἔχει into ἔχει, others ἀνέχεται into ἀνέχοντο. But cf. I. ii. 32, εἴ τις μὴ ὁμολογήῃ, followed by εἴ τις μὴ αἰσχύνηται, where the optative seems used because the whole thing is imaginary, a supposed case, but the indicative when Socrates speaks of a real fact occurring. So here perhaps something of the same sort may be regarded as influencing the mood. In the first clause, the non-possession of the qualities is put purely as a hypothesis, I suppose as a very unlikely case to occur; but the second contingency is regarded as not at all an unlikely one.

⁸⁸ Οἶμαι μὲν. The corresponding clause is to be supplied, ἰσχυρίζομαι δὲ οὐ, or τὸ δὲ ἀληθὲς οὐκ ἔχω εἰπεῖν.

⁸⁹ τοὺς εὐεργετοῦντας αὐτόν. One would rather have expected αὐτόν, as the pronoun refers to the main subject, that of τυγχάνει; but of course τοὺς εὐεργετοῦντας intervening, αὐτόν can be used, the person now being viewed in his relation to τοὺς εὐεργετοῦντας, and not to himself. See I. ii. 49, πείθων μὲν τοὺς συνόντας αὐτῷ.

⁹⁰ τούτῳ πιστεύομεν. This might have been πιστεύομεν τοῦτον ποιήσας; but τούτῳ is attracted to πιστεύομεν, and the infinitive is added as an explanation. Cf. Thucyd. iv. 92, πιστεύσαντες τῷ θεῷ πρὸς ἡμῶν ἵστασθαι.

καὶ τοὺς λοιποὺς εὖ ποιήσιν. 7. Καὶ ἄνδρα δὴ λέγεις, ἔφη, ὅς ἂν τοὺς φίλους τοὺς πρόσθεν εὖ ποιῶν φαίνεται, δῆλον εἶναι καὶ τοὺς ὑστέρους εὐεργετήσονται⁹¹; Καὶ γὰρ ἵπποις, ἔφη, δὲ ἂν τοῖς πρόσθεν ὁρῶ καλῶς χρώμενον, τοῦτον καὶ ἄλλοις οἶμαι καλῶς χρῆσθαι. 8. Εἶεν, ἔφη, ὅς δ' ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς χρὴ φίλον τοῦτον ποιεῖσθαι; Πρῶτον μὲν⁹², ἔφη, τὰ παρὰ τῶν θεῶν ἐπισκεπτέον, εἰ συμβουλεύουσιν αὐτὸν φίλον ποιεῖσθαι. Τί οὖν; ἔφη, δὲ ἂν ἡμῖν τε δοκῇ καὶ οἱ θεοὶ μὴ ἐναντιῶνται, ἔχεις εἰπεῖν, ὅπως οὗτος θηρατέος; 9. Μὰ Δί', ἔφη, οὐ κατὰ πόδας⁹³, ὥσπερ ὁ λαγῶς, οὐδ' ἀπάτῃ, ὥσπερ αἱ ὄρνιθες, οὐδὲ βίᾳ, ὥσπερ οἱ ἐχθροὶ· ἄκοντα γὰρ φίλον ἐλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δῆσαντα κατέχειν, ὥσπερ δούλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι γίνονται ταῦτα πάσχοντες. 10. Φίλοι δὲ πῶς; ἔφη. Εἶναι μὲν τινὰς φασιν ἐπφodάς, ἃς οἱ ἐπιστάμενοι ἐπάδοντες οἷς ἂν βούλωνται φίλους ἑαυτοῖς ποιοῦνται, εἶναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστάμενοι πρὸς οὓς ἂν βούλωνται χρώμενοι φιλοῦνται ὑπ' αὐτῶν. 11. Πόθεν οὖν, ἔφη, ταῦτα μάθοιμεν ἄν; Ἄ μὲν αἱ Σειρήνες⁹⁴ ἐπῆδον τῷ Ὀδυσσεῖ, ἤκουσας Ὀμήρου, ὃν ἐστὶν ἀρχὴ τοιαύδε τις·

Δεῦρ' ἄγε δὴ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν.

Ταύτην οὖν, ἔφη, τὴν ἐπφodήν, ὦ Σώκρατες, καὶ τοῖς

⁹¹ εὐεργετήσονται. This depends on δῆλον, so that the order is, λέγεις ἄνδρα εἶναι δῆλον εὐεργετήσονται. Cf. Thucyd. i. 71, δῆλοί εἰσιν οὐκ ἐπιτρέψοντες. Below, in καὶ γὰρ ἵπποις, καί is to be taken with ἵπποις, "yes, for even horses." See note above on II. i. 8.

⁹² Πρῶτον μὲν. The corresponding δέ never occurs, the words taking a different turn in

τί οὖν, ἔφη. Below, of συμβουλεύουσιν, the subject is οἱ θεοί.

⁹³ οὐ κατὰ πόδας. "Not by following hard after them." Cf. Thucyd. v. 64, ἵνα κατὰ πόδας, so that the πόδες are those of the hare, not of the hunter, as some make it, translating, "by swiftness of foot."

⁹⁴ Ἄ μὲν αἱ Σειρήνες. The answering clause is, ἀλλὰς δέ τινες οἶσθα ἐπφodάς. Below, καὶ τοῖς

ἄλλοις ἀνθρώποις αἱ Σειρήνες ἐπάδουσαι κατεΐχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας; Οὐκ, ἀλλὰ τοῖς ἐπ' ἀρετῇ φιλοτιμουμένοις οὕτως ἐπῆδον. 12. Σχεδόν τι λέγεις τοιαῦτα χρῆναι ἐκάστῳ ἐπάδειν, οἷα μὴ νομιεῖ ἀκούων τὸν ἐπαινοῦντα καταγελῶντα λέγειν οὕτω μὲν γὰρ ἐχθίων τ' ἂν εἴη καὶ ἀπελαύνει τοὺς ἀνθρώπους ἀφ' ἑαυτοῦ, εἰ τὸν εἰδόντα, ὅτι μικρός τε καὶ αἰσχροὺς καὶ ἀσθενὴς ἐστίν, ἐπαινοίῃ λέγων, ὅτι καλὸς τε καὶ μέγας καὶ ἰσχυρὸς ἐστίν. 13. "Ἄλλας δέ τινας οἶσθα ἐπιδάς; Οὐκ, ἀλλ' ἤκουσα μὲν", ὅτι Περικλῆς πολλὰς ἐπίστατο, ἃς ἐπιδὼν τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν. Θεμιστοκλῆς δὲ πῶς ἐποίησε τὴν πόλιν φιλεῖν αὐτόν; Μὰ Δί' οὐκ ἐπιδὼν, ἀλλὰ περιάψας τι ἀγαθόν" αὐτῇ. 14. Δοκεῖς μοι λέγειν, ὃ Σώκρατες, ὥς, εἰ μέλλοιμεν ἀγαθὸν τινα κτήσασθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι λέγειν τε καὶ πράττειν. Σὺ δ' ᾧ, ἔφη ὁ Σωκράτης, οἷόν τ' εἶναι πονηρὸν ὄντα χρηστοὺς φίλους κτήσασθαι; 15. Ἐώρων γάρ, ἔφη ὁ Κριτόβουλος, ῥήτοράς τε φαύλους ἀγαθοῖς δημηγόροις φίλους ὄντας καὶ στρατηγεῖν οὐχ ἱκανοὺς πάνυ στρατη-

ἄλλοις ἀνθρώποις is "to the rest of mankind as well as to Ulysses."

¹² ἤκουσα μὲν. That is, ἤκουσα μὲν, οἶδα δὲ οὐδ. The optative ἐπίστατο is that of the *oratio obliqua*, the general sense being "I heard say that Pericles knew," &c. With regard to the indicative ἐποίει, I give Madvig's remark on such constructions. He says: "In the *oratio obliqua*, clauses dependent on an historical tense pass into the optative; but not if in the *oratio directa* they would have been in the imperfect or aorist of the indicative, in which cases those forms of the verb are retained." Thus ἔδωκε ἃ εἶχον can only be ἔλαξεν ὅτι δοίη ἃ εἶχον.

So here in the *oratio directa* the words would have run πολλὰς ἐπιδάς ἐπίσταται ἃς ἐποίει. Kühner adds that the reason of this must be that the optative ποίει would leave it uncertain whether ἐποίει or ποιεῖ, a past or a present, had been the form in the *oratio directa*.

¹³ περιάψας τι ἀγαθόν. This word is used of hanging an amulet round a person's neck. The substantive is περιπτρον. Cf. Plato, Rep. 426 B, οὔτε τομαὶ οὐδ' αὖ ἐπιδάι οὐδὲ περιπτρα. The verb is often used metaphorically in such phrases as περιπτειν δρεῖδε, τιμήν, κ.τ.λ.

γικοῖς ἀνδράσιν ἐταίρους. 16. Ἄρ' οὖν, ἔφη, καί, περὶ οὗ⁹⁷ διαλεγόμεθα, οἷσθ' αὖτις, οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι; Μὰ Δί' οὐ δῆτ', ἔφη· ἀλλ' εἰ ἀδύνατόν ἐστι πονηρὸν ὄντα καλοὺς κἀγαθοὺς φίλους κτήσασθαι, ἐκεῖνο ἤδη μέλει μοι, εἰ ἔστιν αὐτὸν καλὸν κἀγαθὸν γενόμενον ἐξ ἐτοίμου τοῖς καλοῖς κἀγαθοῖς φίλον εἶναι. 17. Ὁ ταραττει σε⁹⁸, ὦ Κριτόβουλε, ὅτι πολλάκις ἀνδρας καὶ καλὰ πράττοντας καὶ τῶν αἰσχυρῶν ἀπεχομένους ὁρᾷς ἀντὶ τοῦ φίλους εἶναι στασιάζοντας ἀλλήλοις καὶ χαλεπώτερον χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων. 18. Καὶ οὐ μόνον γ', ἔφη ὁ Κριτόβουλος, οἱ ἰδιῶται τοῦτο ποιούσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι καὶ τὰ αἰσχυρὰ ἥκιστα προσιέμεναι, πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας. 19. Ἄ λογιζόμενος πάννυ ἀθύμως ἔχω πρὸς τὴν τῶν φίλων κτῆσιν· οὔτε γὰρ τοὺς πονηροὺς⁹⁹ ὁρῶ φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἢ ἀχάριστοι ἢ ἀμελεῖς ἢ πλεονέκται ἢ ἄπιστοι ἢ ἀκρατεῖς ἄνθρωποι δύναιντο φίλοι γενέσθαι; οἱ μὲν οὖν πονηροὶ πάντως ἔμουγε δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι. 20. Ἀλλὰ μὴν, ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροὶ ποτε συναρμόσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονηρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ' ἂν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκούντες στασιάζουσιν τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι καὶ φθονοῦντες ἑαυτοῖς¹⁰⁰

⁹⁷ καί, περὶ οὗ. "Also in the matter we are talking about." Is it true that as worthless generals are companions of good ones, so people who are useless as friends, secure friends in persons who are likely to prove useful?

⁹⁸ Ὁ ταραττει σε. "What troubles you is, that" (ἐστὶ τοῦτο δι). I borrow from Stallbaum, Plato Euthyd. p. 304 C, ὁ δὲ καὶ σοὶ

μάλιστα προσήκει ἀκοῦσαι ὅτι οὐδὲ τὸ χρηματίζεσθαι φατὸν διακωλύειν οὐδέν.

⁹⁹ οὔτε γὰρ τοὺς πονηροὺς. The sentence is never completed. Instead of οὔτε τοὺς πονηροὺς τοῖς χρηστοῖς συναρμόζοντας, the form is changed into ἀλλὰ μὴν ὥσπερ, κ.τ.λ.

¹⁰⁰ ἑαυτοῖς. The reflexive and reciprocal pronouns are here used

μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι ἔσονται, καὶ ἐν
τίσιν ἀνθρώποις εὖνοια καὶ πίστις ἔσται; 21. Ἀλλ'
ἔχει μὲν, ἔφη ὁ Σωκράτης, ποικίλως πως ταῦτα, ὡς
Κριτόβουλε φύσει γὰρ ἔχουσιν οἱ ἄνθρωποι τὰ μὲν
φιλικὰ· δέονται τε γὰρ ἀλλήλων καὶ ἐλεοῦσι καὶ συνερ-
γούντες ὠφελοῦσι καὶ τοῦτο συνιέντες χάριν ἔχουσιν
ἀλλήλοις· τὰ δὲ πολεμικά· τὰ τε γὰρ αὐτὰ καλὰ καὶ
ἡδέα νομίζοντες ὑπὲρ τούτων μάχονται καὶ διχογνω-
μονοῦντες ἐναντιοῦνται· πολεμικὸν δὲ¹ καὶ ἔρις καὶ
ὀργή, καὶ δυσμενὲς μὲν ὁ τοῦ πλεονεκτεῖν ἔργον, μισητὸν
δὲ ὁ φθόνος. 22. Ἀλλ' ὅμως διὰ τούτων πάντων ἡ
φιλία διαδνομένη συνάπτει τοὺς καλοὺς τε καὶ ἀγαθοὺς·
διὰ γὰρ τὴν ἀρετὴν αἰροῦνται μὲν ἄνευ πόνου τὰ μέτρια
κεκτήσθαι μᾶλλον ἢ διὰ πολέμου πάντων κυριεύειν,
καὶ δύνανται πεινῶντες καὶ διψῶντες ἀλύπως σίτου
καὶ ποτοῦ κοινωνεῖν καὶ τοῖς τῶν ὥραίων ἀφροδισίοις
ἡδόμενοι ἐγκαρτερεῖν, ὥστε μὴ λυπεῖν οὐς μὴ προσ-
ήκει· 23. δύνανται δὲ καὶ χρημάτων οὐ μόνον τοῦ
πλεονεκτεῖν ἀπεχόμενοι νομίμως κοινωνεῖν, ἀλλὰ καὶ
ἐπαρκεῖν ἀλλήλοις· δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον
ἀλύπως, ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι
καὶ τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον² προΐ-
έναι· τὸν δὲ φθόνον παντάπασιν ἀφαιροῦσι τὰ μὲν
ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεῖα παρέχοντες, τὰ δὲ τῶν
φίλων ἑαυτῶν νομίζοντες. 24. Πῶς οὖν οὐκ εἰκὸς τοὺς

indiscriminately, without any distinction being implied. Cf. II. vii. 12. 'Ἐαυτῶν' is very common in the sense of ἀλλήλων. Cf. Plato de Leg. 889 E, ὅπῃ ἕκαστοι ἑαυτοῖσι συνωμολόγησαν. Below, τοῖς ἔχει μὲν corresponds ἀλλ' ὅμως in § 22.

¹ πολεμικὸν δέ. For the gender see II. iii. 1 under χρησιμότερον νομίζουσι χρήματα. Below, αἰρουῖνται μὲν seems to have καὶ

δύνανται answering to it.

² εἰς τὸ μεταμελησόμενον. "Prevent their anger from advancing to lengths they would be sorry for." Below, τῶν πολιτικῶν τιμῶν depends on κοινωνοῦν εἶναι. The good are able to share the honours of the state, not only without injuring each other by quarrelling about them, but with mutual advantage.

καλούς τε κάγαθούς καὶ τῶν πολιτικῶν τιμῶν μὴ μόνον ἀβλαβεῖς, ἀλλὰ καὶ ὠφελίμους ἀλλήλοις κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρήματά τε κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ἡδυπαθεῖν, ἄδικοί τε καὶ πονηροὶ ἂν εἴεν καὶ ἀδύνατοι ἄλλῃ συναρμόσαι. 25. Εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε μὴ ἀδικῇται καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται, καὶ ἄρξας³ ἀγαθόν τι ποιεῖν τὴν πατρίδα πειράται, διὰ τί ὁ τοιοῦτος ἄλλῃ τοιούτῳ οὐκ ἂν δύναίτο συναρμόσαι; πότερον τοὺς φίλους ὠφελεῖν μετὰ τῶν καλῶν κάγαθῶν ἦττον δυνήσεται; ἢ τὴν πόλιν εὐεργετεῖν ἀδυνατώτερος ἔσται καλούς τε κάγαθούς ἔχων συνεργούς; 26. Ἀλλὰ καὶ ἐν τοῖς γυμνικοῖς ἀγῶσι δῆλόν ἐστιν, ὅτι, εἰ ἐξῆν⁴ τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χεῖρους ἵεναι, πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνίκων, καὶ πάντα τὰ ἄθλα οὗτοι ἐλάμβανον. Ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἐῷσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κάγαθοὶ κρατιστεύουσιν, οὐδεὶς κωλύει μεθ' οὗ ἂν τις βούληται τὴν πόλιν εὐεργετεῖν, πῶς οὖν οὐ λυσιτελεῖ τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι⁵, τούτοις κοινοῖς καὶ συνεργοῖς τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμενον; 27. Ἄλλὰ μὴν κάκεῖνο δῆλον, ὅτι, κὰν πολεμῇ τις τινι, συμμάχων δεήσεται, καὶ τούτων πλείονων, ἐὰν καλοῖς κάγαθοῖς ἀντιτάττηται. Καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι, ἵνα θέλωσι προθυμεῖσθαι πολὺ δὲ κρεῖττον τοὺς βελτίστους ἐλάττονας εὖ ποιεῖν ἢ

³ ἄρξας. Cf. II. ii. 13, οὐκ ἔξ ἄρχειν τοῦτον, and I. i. 18, βουλευσας γὰρ ποτε.

⁴ εἰ ἐξῆν κ.τ.λ. Cf. I. i. 9, ἀ ἔξεστιν ἀριθμήσαντας εἰδέναι. The accusative might have been the dative, συνθεμένοις agreeing with τοῖς κρατίστοις. Below. ἐκεῖ

μὲν ἰς ἐν τοῖς γυμνικοῖς ἀγῶσι.

⁵ κτησάμενον πολιτεύεσθαι. With the infinitive τινα ἰς naturally supplied. Cf. Plato de Leg. 775 D, χρὴ πόσον ἂν γεννῇ χρόνον, εὐλαβεῖσθαι, where the subject of γεννῇ is τις, supplied from εὐλαβεῖσθαι.

τοὺς χείρους πλείονας ὄντας· οἱ γὰρ πονηραὶ πολὺ πλείονων εὐεργεσιῶν ἢ οἱ χρηστοὶ δέονται. 28. Ἀλλὰ θαρρῶν, ἔφη, ὦ Κριτόβουλε, πειρῶ ἀγαθὸς γίγνεσθαι, καὶ τοιοῦτος γυγνόμενος θηρᾶν ἐπιχείρει τοὺς καλοὺς τε καὶ ἀγαθοὺς. Ἴσως δ' ἂν τί σοι κἀγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε καὶ ἀγαθῶν θήραν ἔχοιμι διὰ τὸ ἐρωτικὸς εἶναι· δευῶς γάρ, ὦν ἂν ἐπιθυμήσω ἀνθρώπων⁶, ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν καὶ ποθῶν ἀντιποθεῖσθαι καὶ ἐπιθυμῶν ξυνεῖναι καὶ ἀντεπιθυμεῖσθαι τῆς ξυνουσίας. 29. Ὅρῳ δὲ καὶ σοὶ τούτων δεῆσον⁷, ὅταν ἐπιθυμήσης φιλίαν πρὸς τινὰς ποιεῖσθαι. Μὴ σὺ οὖν ἀποκρύπτου με, οἷς ἂν βούλοιο⁸ φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖσθαι τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι οὐκ ἀπείρως οἶμαι ἔχειν πρὸς θήραν ἀνθρώπων. 30. Καὶ ὁ Κριτόβουλος ἔφη· Καὶ μήν, ὦ Σώκρατες, τούτων ἐγὼ τῶν μαθημάτων πάλαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ ἐξαρκέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. 31. Καὶ ὁ Σωκράτης ἔφη· Ἀλλ', ὦ Κριτόβουλε, οὐκ ἔνεστιν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας⁹ προσφέροντα ὑπομένειν ποιεῖν τοὺς καλοὺς· πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς

⁶ ἀνθρώπων. This is attracted into the relative clause, "whatever men I have a fancy for." Cf. above L. ii. 22, ὦν πρόσθεν ἀπέχοντο κερδῶν, τούτων οὐκ ἀπέχονται. Below, τῆς ξυνουσίας seems to be in the genitive because the active ἐπιθυμεῖν requires that case, and the same construction is retained in the passive. Compare ἐπιτρέπομαι τὴν ἀρχήν.

⁷ σοὶ τούτων δεῆσον. The participle is that of the impersonal verb δεῖ; "you will have need of these matters also." Cf. Thucyd.

i. 71, ἀναγκαζόμενοι εἶναι ἐπιτεχνήσεσθαι δεῖ.

⁸ οἷς ἂν βούλοιο. Here of course ἂν is to be joined with βούλοιο, not with οἷς in the sense of "whomsoever," for then βούλη would be required. Below, the construction of τὰς ψυχὰς after the adjective, to fix the locality of the quality, has been noticed before. See L. ii. 22.

⁹ τὰς χεῖρας. The order is τὰ ποιεῖν τοὺς καλοὺς ὑπομένειν, προσφέροντα τὰς χεῖρας (αὐτοῖς) (where προσφέροντα agrees with

προσέφερε· τὰς δέ γε Σειρήνας ¹⁰, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν ἐπῆδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεῖσθαι 32. Καὶ ὁ Κριτόβουλος ἔφη· Ὡς οὐ προσοισοντος ¹¹ τὰς χεῖρας, εἴ τι ἔχεις ἀγαθὸν εἰς φίλων κτήσιν, δίδασκε. Οὐδὲ τὸ στόμα οὖν, ἔφη ὁ Σωκράτης, πρὸς τὸ στόμα προσοίσεις; Θάρρει, ἔφη ὁ Κριτόβουλος· οὐδὲ γὰρ τὸ στόμα πρὸς τὸ στόμα προσοίσω οὐδενί, ἐὰν μὴ καλὸς ᾖ. Εὐθύς, ἔφη, σύ γε, ὦ Κριτόβουλε, τοῦναντίον τοῦ συμφέροντος εἴρηκας· οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα οὐχ ὑπομένουσιν, οἱ δὲ αἰσχροὶ καὶ ἡδέως προσιενται, νομίζοντες διὰ τὴν ψυχὴν καλοὶ καλεῖσθαι. 33. Καὶ ὁ Κριτόβουλος ἔφη· Ὡς τοὺς μὲν καλοὺς φιλήσοντός μου ¹², τοὺς δ' ἀγαθοὺς καταφιλήσοντος, θαρρῶν διδάσκει τῶν φίλων τὰ θηρατικά. Καὶ ὁ Σωκράτης ἔφη· Ὅταν οὖν, ὦ Κριτόβουλε, φίλος τινὶ βούλῃ γενέσθαι, ἐάσεις με κατεπείν σου πρὸς αὐτόν, ὅτι ἀγασαί τε αὐτοῦ καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγορεῖ ¹³, ἔφη ὁ Κριτόβουλος· οὐδένα γὰρ οἶδα

ἐμέ, the subject of ποιῶν) οὐκ ἐνεστὶν ἐν τῇ, κ.τ.λ.

¹⁰ τὰς δέ γε Σειρήνας. "But the Sirens at all events;" whatever might be the case with Scylla, there was no doubt about them at least. Their very name implies that they drew men (σεῖρα) by their songs, a fact the modern spelling (Syrens) disguises.

¹¹ προσοισοντος. Sc. ἐμοῦ. "On the understanding that I will not lay hands on them," a sense evidently somewhat different from that of the participle alone without ὥς. This form of expression is common with such words as διανοεῖν and the like. Cf. Plato, Rep. 381 A, διανοεῖσθαι ὥς διαλλαγησόμενων.

¹² φιλήσοντός μου. There is a little difficulty here, from the ambiguous sense of καλός. Critobulus says he will only kiss the beautiful (καλός): nay, replies Socrates, the (morally) beautiful will not permit it, the ugly only will do so. I will kiss the beautiful, then, says Critobulus, and hug the good (ἀγαθός, the morally beautiful). According to one commentator this is a "locus venustissimus;" it is possibly not given to every one to have such a keen eye for beauty.

¹³ Κατηγορεῖ. "Pray, lay this to my charge." He regards the matter as a kind of indictment laid against him. The same idea is carried out when Socrates

μισοῦντα τοὺς ἐπαινοῦντας. 34. Ἐὰν δέ σου προσκατηγορήσω, ἔφη, ὅτι διὰ τὸ ἀγασθαι αὐτοῦ καὶ εὐνοϊκῶς ἔχεις πρὸς αὐτόν, ἄρα μὴ διαβάλλεσθαι¹⁴ δόξεις ὑπ' ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὖνοια πρὸς οὗς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ. 35. Ταῦτα μὲν δὴ, ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν περὶ σοῦ πρὸς οὗς ἂν βούλῃ φίλους ποιήσασθαι. Ἐὰν δέ μοι ἔτι ἐξουσίαν δῶς λέγειν περὶ σοῦ, ὅτι ἐπιμελής τε τῶν φίλων εἰ καὶ οὐδενὶ οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς καὶ ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἥττον ἢ ἐπὶ τοῖς ἑαυτοῦ¹⁵ καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδέν ἥττον ἢ ἐπὶ τοῖς ἑαυτοῦ, ὅπως τε ταῦτα γίγνηται τοῖς φίλοις, οὐκ ἀποκάμνεις μηχανώμενος, καὶ ὅτι ἔγνωκας ἀνδρὸς ἀρετὴν εἶναι νικᾶν τοὺς μὲν φίλους εὖ ποιοῦντα, τοὺς δ' ἐχθροὺς κακῶς, πάνυ ἂν οἶμαί σοι ἐπιτήδειον εἶναί με σύνθηρον τῶν ἀγαθῶν φίλων. 36. Τί οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ ἐπὶ σοὶ ὄν¹⁶, ὅ,τι ἂν βούλῃ περὶ ἐμοῦ λέγειν; Μὰ Δί' οὔχ¹⁷, ὥς ποτε ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ τὰς ἀγαθὰς προμνηστρίδας μετὰ μὲν ἀληθείας τὰγαθὰ διαγγελλούσας δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδείαν, ψευδομένας δ' οὐκ ὠφελεῖν ἐπαινούσας· τοὺς γὰρ ἑξαπατηθέντας ἅμα μισεῖν ἀλλήλους τε καὶ τὴν προμνησα-

talks of bringing a further (πρὸς) charge against him.

¹⁴ ἄρα μὴ διαβάλλεσθαι. "You will not, I suppose, seem to be unfavourably represented by me?" Ἄρα οὐ would imply, that such would be the case (cf. II. vi. 38), ἄρα μὴ that it would not. Cf. IV. ii. 10, ἄρα μὴ ἰατρός, ἔφη, "not a physician, I suppose," to which the reply is οὐκ ἔγωγε. Below, ἀλλὰ καὶ αὐτῷ is elliptical: "not only not so, but even good will is

produced in me" (and therefore will be in him under similar circumstances).

¹⁵ ἑαυτοῦ. For σεαυτοῦ, the notion of self as opposed to friends being prominent. See note on I. iv. 9.

¹⁶ ὥσπερ οὐκ ἐπὶ σοὶ ὄν. See I. ii. 20. Here ἐπὶ σοὶ is "in your power."

¹⁷ Μὰ Δί' οὔχ. Sc. οὐκ ἐπὶ μοὶ ἐστὶν ὅτι ἂν βούλωμαι περὶ σοῦ λέγειν.

μένην ἃ δὴ καὶ ἐγὼ¹⁹ πεισθεὶς ὀρθῶς ἔχειν ἡγοῦμαι οὐκ ἐξεῖναι μοι περὶ σοῦ λέγειν ἐπαινοῦντι οὐδέν, ὅ,τι ἂν μὴ ἀληθεύω. 37. Σὺ μὲν²⁰ ἄρα, ἔφη ὁ Κριτόβουλος, τοιοῦτός μοι φίλος εἶ, ὦ Σώκρατες, οἷος, ἂν μὲν τι αὐτὸς ἔχω ἐπιτήδειον εἰς τὸ φίλους κτήσασθαι, συλλαμβάνειν μοι· εἰ δὲ μὴ, οὐκ ἂν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ. Πότερα δ' ἂν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, δοκῶ σοι μᾶλλον ὠφελεῖν σε τὰ ψευδῇ ἐπαινῶν ἢ πείθων πειρᾶσθαι σε ἀγαθὸν ἄνδρα γενέσθαι; εἰ δὲ μὴ φανερόν οὕτω σοι, ἐκ τῶνδε σκέψαι. 38. εἰ γάρ σε βουλόμενος φίλον ποιῆσαι ναυκλήρῳ ψευδόμενος ἐπαινοῖν, φάσκων ἀγαθὸν εἶναι κυβερνήτην, ὃ δέ μοι πεισθεὶς ἐπιτρέψειέ σοι τὴν ναῦν μὴ ἐπισταμένῳ κυβερνᾶν, ἔχεις τινὰ ἐλπίδα μὴ ἂν σαυτὸν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἰ σοι πείσαιμι κοινῇ τὴν πόλιν ψευδόμενος, ὥς ἂν στρατηγικῶ²¹ τε καὶ δικαστικῶ καὶ πολιτικῶ, ἑαυτὴν ἐπιτρέψαι, τί ἂν οἶε σεαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ²² παθεῖν; ἢ εἰ τινὰς ἰδίᾳ τῶν πολιτῶν πείσαιμι ψευδόμενος, ὥς ὄντι οἰκονομικῶ τε καὶ ἐπιμελεῖ, τὰ ἑαυτῶν ἐπιτρέψαι, ἂρ' οὐκ ἂν πείραν διδοὺς ἅμα τε βλαβερός εἴης καὶ καταγέλαστος φαίνοιο; 39. ἀλλὰ συντομωτάτη τε καὶ ἀσφαλεστάτη καὶ καλλίστη ὁδός, ὦ Κριτόβουλε, ὅ,τι ἂν βούλῃ δοκεῖν ἀγαθὸς εἶναι, τοῦτο καὶ γενέσθαι ἀγαθὸν πειρᾶσθαι. "Οσαι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὐρήσεις πάσας μαθήσει τε καὶ μελέτῃ αὐξανομένας. Ἐγὼ μὲν οὖν, ὦ Κριτό-

¹⁹ ἃ δὴ καὶ ἐγώ. "Which of course (δὴ) I being persuaded of, as well as they." Below, in ὅ,τι ἂν μὴ ἀληθεύω, ὅ,τι is really a cognate accusative.

²⁰ Σὺ μὲν. Nothing answers to this μὲν. Below, ἂν μὲν τι ἔχω and εἰ δὲ μὴ correspond. Cf. III. ix. 11, ἂν μὲν αὐτοὶ ἡγῶνται,

followed by εἰ δὲ μὴ instead of ἂν δὲ μὴ.

²¹ ὥς ἂν στρατηγικῶ. For this see note on III. vi. 4 under ὥς ἂν τότε.

²² ὑπὸ σοῦ. The construction is that of a passive verb, to which παθεῖν is virtually equivalent. So θνήσκειν ὑπὸ τινος is common.

βουλε, οὕτως οἶμαι δεῖν ἡμᾶς θηρᾶσθαι εἰ δὲ σύ πως ἄλλως γιννώσκεις, δίδασκε. Καὶ ὁ Κριτόβουλος· Ἀλλ' αἰσχυνοίμην ἄν, ἔφη, ὦ Σώκρατες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγοιμ' ἄν.

CHAPTER VII.

1. Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν²³ δι' ἄγνοιαν ἐπειρᾶτο γνώμη ἀκείσθαι, τὰς δὲ δι' ἔνδειαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Ἐρῶ δὲ καὶ ἐν τούτοις ἃ σύνοιδα αὐτῷ²⁴. Ἀρίσταρχον γάρ ποτε ὁρῶν σκυθρωπῶς ἔχοντα· Ἔοικας, ἔφη, ὦ Ἀρίσταρχε. βαρέως φέρειν τι χρὴ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις· ἴσως γὰρ ἄν τί σε καὶ ἡμεῖς κουφίσαιμεν. Καὶ ὁ Ἀρίσταρχος· 2. Ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες, ἐν πολλῇ γέ εἰμι ἀπορία· ἐπεὶ γὰρ ἐστάσισεν²⁵ ἡ πόλις, πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνεληλύθασιν ὥς ἐμὲ καταλελειμμένοι ἀδελφαί τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι²⁶ ἐν τῇ

²³ τὰς ἀπορίας . . τὰς μὲν. This is a common form instead of τῶν ἀπορίων τὰς μὲν. Cf. Soph. Antig. 21, οὐ γὰρ τάφου νῦν τὸ κασιγνήτω Κρέων, τὸν μὲν ποστίσας, τὸν δ' ἀτιμάσας ἔχει.

²⁴ ἃ σύνοιδα αὐτῷ. "What I know him to have said," not necessarily, I think, implying that Xenophon was present at the conversation, although some believe that it does. Below, καὶ ἡμεῖς is "even we."

²⁵ ἐπεὶ γὰρ ἐστάσισεν. This refers to the period of the Thirty Tyrants, when Thrasybulus moved from Phyle to Peiræus, and was joined by many adherents from

the upper city.

²⁶ ὥστ' εἶναι. In an earlier note on the difference between ὥστε with the infinitive and indicative, I said that ὥστε with an infinitive only expressed the capability of an event occurring as a consequence of something previously stated. But it does not exclude the actual occurrence of the event, although it does not state it. Here, for instance, Aristarchus must mean that his house was actually full, not, as an abstract fact, that there were enough to fill it. In the next words τοὺς ἐλευθέρους is the subject, and τεσσαρεσκαίδεκα (a somewhat un-

οἰκία τεσσαρεσκαίδεκα τοὺς ἐλευθέρους· λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν· οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς· οὔτε ἀπὸ τῶν οἰκιῶν ὀλυγανθρωπία γὰρ ἐν τῷ ἄστει γέγονε· τὰ ἐπιπλα δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανείσασθαι οὐδαμόθεν ἔστιν ἀργύριον, ἀλλὰ πρότερον ἂν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὐρεῖν ἢ δανειζόμενος λαβεῖν. Χαλεπὸν μὲν οὖν ἔστιν, ὦ Σώκρατες, τοὺς οἰκέλους περιορᾶν ἀπολλυμένους, ἀδύνατον δὲ τοσούτους τρέφειν ἐν τοιούτοις πράγμασιν. 3. Ἀκούσας οὖν ταῦτα ὁ Σωκράτης· Τί ποτέ ἐστιν, ἔφη, ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτήδεια δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ πλουτεῖν²⁶, σὺ δὲ πολλοὺς τρέφων δέδοικας, μὴ δι' ἔνδειαν τῶν ἐπιτηδείων ἅπαντες ἀπολησθε; Ὅτι νῆ Δί' ²⁷, ἔφη, ὁ μὲν δούλους τρέφει, ἐγὼ δὲ ἐλευθέρους. 4. Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἶει βελτίους εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἐγὼ μὲν οἶμαι, ἔφη, τοὺς παρὰ ἐμοὶ ἐλευθέρους. Οὐκ οὖν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῷ βελτίους ἔχοντα ἐν ἀπορίαις εἶναι; Νῆ Δί', ἔφη, ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίως πεπαιδευμένους. 5. Ἀρ' οὖν, ἔφη, τεχνῆται εἰσιν οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι; Μάλιστα γε, ἔφη. Οὐκοῦν χρήσιμά γ' ἄλφιστα; Σφόδρα γε. Τί δὲ ἄρτοι; Οὐδὲν ἦττον. Τί γάρ; ἔφη, ἱμάτιά τε ἀνδρεῖα καὶ γυναικεῖα καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἐξωμίδες; Σφόδρα γε, ἔφη, καὶ πάντα ταῦτα χρήσιμα.

usual use for τεσσαρεσκαίδεκα) the predicate: "the free persons were fourteen."

²⁶ ὥστε καὶ πλουτεῖν. "As to be quite rich."

²⁷ νῆ Δί', ἔφη. Some of the commentators alter this to μὰ Δία, the usual form in negative replies.

Cf. I. iv. 9, Μὰ Δί' οὐ γὰρ ὁρῶ τοὺς κυρίους. Here, at first sight, the sense appears to be, "No, it is no disgrace," &c., where μὰ Δία would be usual. But perhaps the meaning is, "well, of course he is well off," inferred from the previous words.

"Ἐπειτα, ἔφη, οἱ παρὰ σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν²⁰, ὥς ἐγὼμαι. 6. Εἴτ' οὐκ οἶσθα, ὅτι ἀφ' ἐνὸς μὲν τούτων, ἀλφιτοποιίας, Ναυσικύδης οὐ μόνον ἑαυτὸν τε καὶ τοὺς οἰκέτας τρέφει ἀλλὰ πρὸς τούτοις καὶ ὕς πολλὰς καὶ βοῦς, καὶ περιποιεῖται τοσαῦτα, ὥστε καὶ τῇ πόλει πολλάκις λειτουργεῖν²¹, ἀπὸ δὲ ἀρτοποιίας Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει καὶ ζῆ δαψιλῶς, Δημέας δὲ ὁ Κολλυτεὺς²² ἀπὸ χλαμυδουργίας, Μένων δ' ἀπὸ χλανιδοποιίας, Μεγαρέων δ' οἱ πλείστοι ἀπὸ ἐξωμιδοποιίας διατρέφονται; Νῆ Δί', ἔφη· οὗτοι μὲν γὰρ ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν, ὥστ' ἀναγκάζειν ἐργάζεσθαι ἢ καλῶς ἔχει, ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς. 7. "Ἐπειτ', ἔφη, ὅτι ἐλεύθεροί τ' εἰσὶ καὶ συγγενεῖς σοι, οἷε χρήναι μηδὲν αὐτοὺς ποιεῖν ἄλλο ἢ ἐσθλὲν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὁρᾷς καὶ μᾶλλον εὐδαιμονίζεις, ἢ τοὺς, ἃ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελουμένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνῃ τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν ἢ προσήκει ἐπίστασθαι καὶ πρὸς τὸ μνημονεύειν ἢ ἂν μάθωσι καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι καὶ πρὸς τὸ κτήσασθαι τε καὶ σῶζειν τὰ χρήσιμα πρὸς τὸν βίον ὠφέλιμα ὄντα²³, τὴν δὲ ἐργασίαν καὶ τὴν ἐπιμέλειαν

²⁰ Πάντα μὲν οὖν. "Nay, they know all." Μὲν οὖν is often corrective of a person's statement. Cf. Plato, Crito 44 B, ὅτι ἄπορον τὸ ἐνύπνιον. Ἐναργὲς μὲν οὖν, "nay rather," &c.

²¹ ὥστε καὶ . . λειτουργεῖν. Nauticydes was not only able to maintain his family, but also (καὶ) to undertake certain public burdens, such as trierarchies, &c. See Smith's Dict. of Antiq. under λειτουργία.

²² ὁ Κολλυτεὺς. Collytus was one of the δῆμοι of Attica. It was in the centre of Athens, near the Agora and Pnyx.

²³ ὠφέλιμα ὄντα. This neuter, after τὴν ἀργίαν and τὴν ἀμέλειαν, is to be explained in very much the same way as χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφοὺς (II. iii. 1), where see the note. The sense is, "you notice idleness and carelessness to be useful things."

οὐδὲν χρήσιμα; 8. ἔμαθον δὲ²² ἃ φῆς αὐτὰς ἐπίστασθαι πότερον ὥς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον οὔτε ποιήσουςαι αὐτῶν οὐδέν, ἢ τοῦναντίον, ὥς καὶ ἐπιμελησόμεναι τούτων καὶ ὠφεληθησόμεναι ἀπ' αὐτῶν; ποτέρως γὰρ ἂν μᾶλλον ἄνθρωποι σωφρονοῖεν, ἀργοῦντες, ἢ τῶν χρησίων ἐπιμελούμενοι; ποτέρως δ' ἂν δικαιότεροι εἶεν, εἰ ἐργάζοντο, ἢ εἰ ἀργοῦντες βουλευοιντο περὶ τῶν ἐπιτηδείων; 9. ἀλλὰ καὶ νῦν²³ μέν, ὥς ἐγὼμαι, οὔτε σὺ ἐκείνας φιλεῖς οὔτε ἐκείναι σέ· σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκείναι δὲ σέ ὀρώσαι ἀχθόμενον ἐφ' ἑαυταῖς. Ἐκ δὲ τούτων κίνδυνος μείζω τε ἀπέχθειαν γίνεσθαι²⁴ καὶ τὴν προγεγονυῖαν χάριν μειοῦσθαι. Ἐὰν δὲ προστατήσης, ὅπως ἐνεργοὶ ᾖσι, σὺ μὲν ἐκείνας φιλήσεις, ὀρῶν²⁵ ὠφελίμους σεαυτῷ οὔσας, ἐκείναι δὲ σέ ἀγαπήσουσιν, αἰσθόμεναι χαίροντά σε αὐταῖς, τῶν δὲ προγεγονυῖων εὐεργεσιῶν ἥδιον μεμνημένοι τὴν ἀπ' ἐκείνων²⁶ χάριν αὐξήσετε καὶ ἐκ τούτων φιλικώτερόν τε καὶ ρικειότερον ἀλλήλοις ἔχετε. 10. Εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δὲ ἃ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα²⁷ γυναικὶ εἶναι ἐπίστανται

²² ἔμαθον δέ. The construction is πότερον δὲ ἔμαθον ταῦτα ἃ φῆς ὥς οὔτε ὄντα χρήσιμα . . . οὔτε ὥς (αὐταὶ) ποιήσουςαι, κ.τ.λ., where of course ὄντα is the accusative agreeing with the object, and ποιήσουςαι the nominative agreeing with the subject, of ἔμαθον.

²³ ἀλλὰ καὶ νῦν. "But over and above this (καί) in your present circumstances."

²⁴ γίνεσθαι. The infinitive depends on κίνδυνος. Cf. Xen. Anab. V. i. 6, κίνδυνος εὖν πολλοῖς ἀπόλλυσθαι. A more usual construction is μή and the sub-

junctive or optative.

²⁵ ὀρῶν. The present participle, "while seeing;" αἰσθόμενας the aorist, "when they have noticed that you are pleased with them."

²⁶ τὴν ἀπ' ἐκείνων. So. εὐεργεσιῶν. There is no opposition here between ἐκείνων and τούτων; for ἐκ τούτων only means "in consequence of this." Below, for προαιρετέον ἦν without ἂν, see a note on I. iii. 8 under καλῶς ἔχειν.

²⁷ πρεπωδέστερα. "More suited for a woman (than anything else)."

ὥς ἔοικε πάντες δὲ αὐτῷ ἐπίστανται ῥᾶστα τε καὶ τάχιστα καὶ κάλλιστα καὶ ἡδίστα ἐργάζονται. Μὴ οὖν ὁκνεῖ, ἔφη, ταῦτα εἰσηγεῖσθαι αὐταῖς, ἃ σοί τε λυσιτελεῖ καὶ κείναις, καί, ὥς εἰκός, ἡδέως ὑπακούσονται. 11. Ἀλλά, νῆ τοὺς θεοὺς, ἔφη ὁ Ἀρίσταρχος, οὕτως μοι δοκεῖς καλῶς λέγειν, ὦ Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσιέμην δανείσασθαι, εἰδώς, ὅτι ἀναλώσας ὅ,τι ἂν λάβω οὐχ ἔξω ἀποδοῦναι, νῦν δέ μοι δοκῶ³⁸ εἰς ἔργων ἀφορμὴν ὑπομένειν αὐτὸ ποιῆσαι.

12. Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη³⁹ δὲ ἔρια· καὶ ἐργαζόμεναι⁴⁰ μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνου, ἱλαρὰ δὲ ἀντὶ σκυθρωπῶν ἦσαν· καὶ ἀντὶ ὑφορωμένων ἑαυτὰς⁴¹ ἡδέως ἀλλήλας ἐώρων· καὶ αἱ μὲν ὥς κηδεμόνα ἐφίλουν⁴², ὁ δὲ ὥς ὠφελίμους ἠγάπα. Τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην χαίρων διηγείτο ταῦτά τε καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἄργον ἐσθίειν. 13. Καὶ ὁ Σωκράτης ἔφη· Εἴτα οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῶα, τὴν οὖν πρὸς τὸν δεσπότην εἰπεῖν· Θαυμαστὸν ποιεῖς, ὅς ἡμῖν μὲν ταῖς καὶ ἔριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως, ὅ,τι ἂν μὴ

³⁸ νῦν δέ μοι δοκῶ. The construction is νῦν δέ μοι δοκεῖ ὑπομένειν ποιῆσαι αὐτὸ (sc. δανείσασθαι) εἰς ἀφορμὴν (as a groundwork, starting-point for).

³⁹ ἐωνήθη. The word is used passively, although ἐνέομαι is a deponent verb. Cf. Plato de Leg. 850 A, τὸ δὲ ἐωνήθην ἢ πραθέν.

⁴⁰ ἐργαζόμεναι. The difference in the tenses is to be noticed: Aristarchus' kinswomen worked at breakfast, and dined after work

⁴¹ ἀντὶ ὑφορωμένων ἑαυτὰς. "Instead of (being) persons regarding each other with suspicion." For ἑαυτὰς and ἀλλήλας

see II. vi. 20.

⁴² ἐφίλουν. φιλεῖν and ἀγαπᾶν are no doubt used in their distinctive senses. The former implies a warm passionate love; the latter a kindly regard, the sentiment Aristarchus would naturally feel for his kinswomen. Hence the common use of ἀγαπᾶν in the sense of "to be content with any thing." Below, αἰτιῶνται might have been in the optative mood after διηγείτο, but the words run as though they were a direct relation of facts not depending on a verb of narration. Cf. Thucyd. iv. 12, ἔγνω δὲ οἱ Ἀθηναῖοι οὐδὲν ἐνδύσουσιν.

ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνί, ὃς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως οὐπερ αὐτὸς ἔχεις σίτου. 14. Τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· Ναὶ μὰ Δία¹³. ἐγὼ γάρ εἰμι ὃ καὶ ὑμᾶς¹⁴ αὐτὰς σώζων, ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι μήτε ὑπὸ λύκων ἀρπάζεσθαι, ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύναισθε, φοβούμεναι, μὴ ἀπόλησθε. Οὕτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι τὸν κύνα προτιμᾶσθαι. Καὶ σὺ οὖν ἐκεῖναις λέγε, ὅτι ἀντὶ κυνὸς εἰ φύλαξ καὶ ἐπιμελητής, καὶ διὰ σέ οὐδ' ὑφ' ἐνὸς ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.

CHAPTER VIII.

1. * Ἄλλον δέ ποτε ἀρχαῖον ἐταῖρον διὰ χρόνου ἰδών, Πόθεν, ἔφη; Εὐθὴρε, φαίνη; 'Τὸ μὲν τὴν κατάλυσιν¹⁵ τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀποδημίας, νυνὶ μέντοι¹⁶ αὐτόθεν¹⁷. ἐπειδὴ γὰρ ἀφηρέθημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττικῇ ὁ πατήρ μοι οὐδὲν

¹³ Ναὶ μὰ Δία. "Yes by Jupiter (our master is right), for." This is not the reply to any question, or *μή* Δία would have been found, no doubt, as usual.

¹⁴ καὶ ὑμᾶς. "Yourselves as well as your wool," &c. Below, in *μὴ ἀπόλησθε*, the subjunctive gives a less hypothetical view of the matter than *ἀπόλοισθε* would, and so puts the risk of perishing more vividly forward, as certain to occur if the sheep were left without the dog. Kühner quotes *Anab.* I. iii. 17, *ἀκνοίην ἂν μὴ ἡμᾶς καταδύσθαι*.

¹⁵ τὴν κατάλυσιν. This refers to the end of the Peloponnesian

war, when the Spartans granted peace to the Athenians on condition of evacuating all the foreign possessions of the state, and confining themselves within the limits of their own territory.

¹⁶ μέντοι. This corresponds to *ὑπὸ μὲν, κ.τ.λ.* *Αὐτόθεν* is "from the city." Cf. *Plato de Rep.* 567 E, *τοὺς δὲ αὐτόθεν*, opposed to *τοὺς ξενικοῦς*. For the case of *ἔχοντα* see I. i. 9.

¹⁷ αὐτόθεν. The meaning is not the same as above. Here it is "at once," "from this very moment." Cf. *Plato, Symp.* 213 A, *ἀλλὰ μοι λέγετε αὐτόθεν*.

κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι· δοκεῖ δέ μοι τοῦτο κρεῖττον εἶναι ἢ δέεσθαι τινος ἀνθρώπων, ἄλλως τε καὶ μηδὲν ἔχοντα ἐφ' ὅτῳ ἂν δανειζοίμην. 2. Καὶ πόσον χρόνον οἶε σοι, ἔφη, τὸ σῶμα ἱκανὸν εἶναι μισθοῦ τὰ ἐπιτήδεια ἐργάζεσθαι; Μὰ τὸν Δί', ἔφη, οὐ πολὺν χρόνον. Καὶ μήν, ἔφη, ὅταν γε πρεσβύτερος γένη, δῆλον, ὅτι δαπάνης μὲν δεήσῃ, μισθὸν δὲ οὐδεὶς σοι θελήσει τῶν τοῦ σώματος ἔργων διδόναι. 3. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν, ἔφη, κρεῖττόν ἐστιν αὐτόθεν τοῖς τοιούτοις τῶν ἔργων ἐπιτίθεσθαι, ἃ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσελθόντα τῷ τῶν πλείονα χρήματα κεκτημένων, τῷ δεομένῳ¹⁸ τοῦ συνεπιμελησομένου, ἔργων τε ἐπιστατοῦντα καὶ συγκομίζοντα καρποὺς καὶ συμφυλάττοντα τὴν οὐσίαν ὠφελοῦντα ἀντωφελεῖσθαι. 4. Χαλεπῶς ἂν, ἔφη, ἐγώ, ὦ Σώκρατες, δουλείαν ὑπομείναίμι. Καὶ μήν οἱ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι οὐ δουλοπρεπέστεροι ἔνεκα τούτου, ἀλλ' ἐλευθεριώτεροι νομίζονται. 5. Ὅλως μήν, ἔφη, ὦ Σώκρατες, τὸ ὑπαίτιον εἶναί τινι οὐ πάνυ προσέμαί. Καὶ μήν, ἔφη, Εὐθύρη, οὐ πάνυ γε ῥᾷδιόν ἐστιν εὐρεῖν ἔργον, ἐφ' ᾧ οὐκ ἂν τις αἰτίαν ἔχοι χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἁμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν, ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι¹⁹ φῆς, θαυμάζω εἰ ῥᾷδιόν ἐστιν ἀνέγκλητον διαγίνεσθαι. 6. Χρὴ οὖν πειρᾶσθαι τοὺς τε φιλαίτιους φεύγειν καὶ τοὺς εὐγνώμονας διώκειν καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι ποιεῖν ὑπομένειν,

¹⁸ τῷ δεομένῳ. "Who wants some one to help him in looking after his property." Cf. II. ii. 4, τούτου γε τῶν ἀπελυσόντων μεσται ἐν αἱ ὁδοί.

¹⁹ οἷς νῦν ἐργάζεσθαι. "Blameless in those matters at which you say you work." Below, τούτων, the plural, follows the singular ἔτι.

ὅσα δὲ μὴ δύνασαι φυλάττεσθαι, ὅ,τι δ' ἂν πράττης, τούτων ὡς κάλλιστα καὶ προθυμότατα ἐπιμελείσθαι οὕτω γὰρ ἤκιστα μὲν σε οἶμαι ἐν αἰτία εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὐρεῖν, ῥᾶστα δὲ καὶ ἀκινδυνότατα ζῆν καὶ εἰς τὸ γῆρας διαρκέστατα.

CHAPTER IX.

1. Οἶδα δὲ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα, ὡς χαλεπὸν ὁ βίος⁵⁰ Ἀθήνησιν εἶη ἀνδρὶ βουλομένῳ τὰ ἑαυτοῦ πράττειν. Νῦν γάρ, ἔφη, ἐμέ τινες εἰς δίκας ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νομίζουσιν ἡδιον ἂν με ἀργύριον τελέσαι ἢ πράγματα ἔχειν. Καὶ ὁ Σωκράτης 2. Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; Καὶ μάλα, ἔφη μᾶλλον γάρ μοι λυσitteλεῖ τρέφειν ἢ μή. Οὐκ ἂν οὖν θρέψαις καὶ ἄνδρα, ὅστις ἐθέλοι τε καὶ δύναιτό σου ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; Ἡδέως γ' ἂν, ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ⁵¹ ἐπ' αὐτόν με τράποιτο. 3. Τί δ'; ἔφη, οὐχ ὁρᾷς, ὅτι πολλῷ ἡδιόν ἐστι χαριζόμενον οἶφ σοὶ ἀνδρὶ⁵² ἢ ἀπεχθόμενον ὠφελεῖσθαι; εὖ ἴσθι, ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων⁵³ ἀνδρῶν οἱ πάνυ ἂν φιλοτιμηθεῖεν φίλῳ σοι χρῆσθαι.

4. Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάνυ

⁵⁰ χαλεπὸν ὁ βίος. Cf. II. iii. 1.

⁵¹ φοβοίμην, ὅπως μὴ. This is a less common construction than μὴ alone. Cf. Demosth. Philip. iii. p. 180, δέδοικα ὅπως μὴ πάντα ἔμα ποιεῖν ἡμῖν ἀνάγκη γένηται.

⁵² οἶφ σοὶ ἀνδρὶ. This is a com-

mon attraction, for οἶος εἰ σύ. Cf. Plato, Symp. 220 B, καὶ ποτε ὅπως πάγον οἶον θεωστάτου. This is very similar to the attraction usual with ὅπως. Cf. also IV. viii. 2, οἶον ὕγιαν ἢ ῥώμην.

⁵³ τῶν τοιούτων. The genitive depends on οἶ.

μὲν ἱκανὸν εἰπεῖν τε καὶ πράξαι, πένητα δὲ οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν, ἀλλὰ, φιλόχρηστός τε καὶ εὐφνέστερος ὢν⁵⁴ ἀπὸ τῶν συκοφαντῶν λαμβάνειν. Τοῦτῃ οὖν ὁ Κρίτων, ὁπότε συγκομίζοι ἢ σῖτον ἢ ἔλαιον ἢ οἶνον ἢ ἔρια ἢ ἄλλο τι τῶν ἐν ἀγρῷ γυγνομένων χρησίμων πρὸς τὸν βίον, ἀφελὼν ἔδωκε⁵⁵, καὶ ὁπότε θύοι, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο. 5. Νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφὴν οἱ τὸν Κρίτωνος οἶκον μάλα περιεῖπεν αὐτόν· καὶ εὐθὺς τῶν συκοφαντούντων τὸν Κρίτωνα ἀνευρήκει⁵⁶ πολλὰ μὲν ἀδικήματα, πολλοὺς δὲ ἐχθρούς, καὶ προσεκαλέσατο εἰς δίκην δημοσίαν⁵⁷, ἐν ᾗ αὐτὸν ἔδει κριθῆναι, ὅ,τι δεῖ παθεῖν ἢ ἀποτίσαι. 6. Ὁ δέ, συνειδὼς αὐτῷ πολλὰ καὶ πονηρά, πάντ' ἐποίει, ὥστε ἀπαλλαγῆναι τοῦ Ἀρχεδήμου. Ὁ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἕως τὸν τε Κρίτωνα ἀφῆκε καὶ αὐτῷ⁵⁸ χρήματα ἔδωκεν. 7. Ἐπεὶ δὲ τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέδημος διεπράξατο, ἤδη τότε, ὥσπερ, ὅταν νομεὺς ἀγαθὸν κύνα

⁵⁴ εὐφνέστερος ὢν. "Unusually well fitted to get money out of the informers." Archedæmus turned the tables on these people, and instead of letting Crito be attacked, he attacked them. The comparative is often used in this sense, of possessing a certain quality more than most persons. It also has the sense of "more than is right." Cf. Thucyd. viii. 84, ὁ δὲ αὐθαδέστερόν τε τι ἀπεκρίνατο, "in too self-willed a manner."

⁵⁵ ἔδωκε. Kühner inserts ἔν in the text, because, he says, that after ὁπότε, ὅτε, κ.τ.λ., the imperfect is used with or without ἔν to express what generally happens, but the aorist requires ἔν. So Anab. II. iii. 11, εἴ τις αὐτῷ δοκοίη, ἔπαισεν ἔν. But I have

not followed his reading, because I am not absolutely certain that the aorist is never used without ἔν.

⁵⁶ ἀνευρήκει. The pluperfect seems used to express the quickness of Archedæmus' discovery: "he in a moment discovered;" a moment had barely passed and he had found out what he did find. Sauppe compares Cyrop. I. iv. 5, ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλάκει.

⁵⁷ δίκην δημοσίαν. That is, γραφήν, a criminal prosecution (not a private action), where the penalty would be bodily punishment (παθεῖν) or a fine paid (ἀποτίσαι). Below, the reason of the difference in the tenses in ἀπαλλαγῆναι and ἀπηλλάττετο is obvious.

⁵⁸ αὐτῷ. Sc. to Archedæmus.

ἔχη, καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ τὰς ἀγέλας ἰστάναι, ἵνα τοῦ κυνὸς ἀπολαύωσιν, οὕτω καὶ Κρίτωνος πολλοὶ τῶν φίλων ἐδέοντο καὶ σφίσι παρέχειν φύλακα τὸν Ἀρχέδημον. 8. Ὁ δὲ Ἀρχέδημος τῷ Κρίτῳ ἠδέως ἐχαρίζετο, καὶ οὐχ ὅτι⁸⁹ μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ εἰ δέ τις αὐτῷ τούτων, οἷς ἀπήχθετο, ὀνειδίζοι, ὥς ὑπὸ Κρίτωνος ὠφελούμενος κολακεύοι αὐτόν. Πότερον οὖν, ἔφη ὁ Ἀρχέδημος, αἰσχρὸν ἐστὶν εὐεργετούμενον ὑπὸ χρηστῶν ἀνθρώπων καὶ ἀντευεργετοῦντα τοὺς μὲν τοιούτους φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς διαφέρεσθαι, ἢ τοὺς μὲν καλοὺς κἀγαθοὺς ἀδικεῖν πειρώμενον ἐχθροὺς ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα πειρᾶσθαι φίλους ποιεῖσθαι καὶ χρῆσθαι τούτοις ἀντ' ἐκείνων; ἐκ δὲ τούτου εἰς τε τῶν Κρίτωνος φίλων Ἀρχέδημος ἦν καὶ ὑπὸ τῶν ἄλλων Κρίτωνος φίλων ἐτιμᾶτο.

CHAPTER X.

1. Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἐταίρῳ ὄντι τοιούδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διοδώρε, ἂν τίς σοι⁹⁰ τῶν οἰκετῶν ἀποδρά, ἐπιμελῇ, ὅπως ἀνακομίσῃ; 2. Καὶ ἄλλους γε νῆ Δί', ἔφη, παρακαλῶ, σῶστρα τούτοις ἀνακηρύσσων. Τί γάρ; ἔφη, εἴαν τίς σοι κάμνη τῶν οἰκετῶν, τούτου ἐπιμελῇ καὶ παρακαλεῖς ἰατρούς, ὅμως μὴ ἀποθάνῃ; Σφόδρα γ', ἔφη. Εἰ δέ τίς σοι τῶν γνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερος ὢν, κινδυνεύει δι' ἐνδειαν ἀπολέσθαι, οὐκ οἶε σοι ἄξιον

⁸⁹ οὐχ ὅτι. Cf. I. vi. 11. The full sentence here would be οὐ λέγω ὅτι μόνος, κ.τ.λ. Cf. Plato, *Lyca.* 219 E, οὐχ ὅτι πολλάκις λέγομεν, ἀλλά, κ.τ.λ.

⁹⁰ ἂν τίς σοι. "If you find that any one runs away." The dative is that of the indirect object, or general relationship.

εἶναι ἐπιμεληθῆναι, ὅπως διασωθῇ; 3. καὶ μὴν⁶¹ οἶσθ' ἄγε, ὅτι οὐκ ἀγνώμων ἐστὶν Ἑρμογένης, αἰσχύνοιο δ' ἂν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοῖή σε· καίτοι τὸ ὑπηρέτην ἐκόντα τε καὶ εὖνουν καὶ παράμονον καὶ τὸ κελεύόμενον ἱκανὸν ποιεῖν ἔχειν καὶ μὴ μόνον τὸ κελεύόμενον ἱκανὸν ὄντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ χρήσιμον εἶναι καὶ προνοεῖν καὶ προβουλεύεσθαι πολλῶν οἰκετῶν οἶμαι ἀντάξιον εἶναι. 4. Οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἐξῇ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι· νῦν δὲ διὰ τὰ πράγματα⁶² εὐωνοτάτους ἔστι φίλους ἀγαθοὺς κτήσασθαι. 5. Καὶ ὁ Διόδωρος· Ἀλλὰ καλῶς γε, ἔφη, λέγεις, ὦ Σώκρατες, καὶ κέλευσον ἐλθεῖν ὡς ἐμὲ τὸν Ἑρμογένην. Μὰ Δί', ἔφη, οὐκ ἔγωγε νομίζω γὰρ οὔτε σοὶ κάλλιον εἶναι τὸ καλέσαι ἐκείνον τοῦ αὐτὸν ἐλθεῖν⁶³ πρὸς ἐκείνον, οὔτε ἐκείνῳ μεῖζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί. 6. Οὕτω δὲ ὁ Διόδωρος ὥχετο πρὸς τὸν Ἑρμογένην καὶ οὐ πολὺ τελέσας ἐκτήσατο φίλον, ὃς ἔργον εἶχε σκοπεῖν, ὅ,τι ἂν ἢ λέγων ἢ πράττων ὠφελοῖή τε καὶ εὐφραῖνοι Διόδωρον.

⁶¹ καὶ μὴν. "And certainly;" not, I think, "and yet."

⁶² διὰ τὰ πράγματα. "Owing to the present state of affairs," under the Thirty Tyrants, I suppose, when there was great social distress, and it was easy therefore to secure friends at small outlay, by helping them.

⁶³ τοῦ αὐτοῦ ἐλθεῖν. "Than your going yourself." Of course αὐτός could not be used, because the whole clause depends on νομίζω. Below, ἔργον εἶχε is "made it his own business." Breitenbach quotes Agesil. xi. 12, ἔργον εἶχε ἀμαυροῦν τὰ τῶν πολεμίων.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

BOOK III.

CHAPTER I.

1. "Ὅτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς ὧν ὀρέγοντο"¹ ποιῶν ὠφέλει, νῦν τοῦτο διηγήσομαι ἀκούσας γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἦκειν ἐπαγγελλόμενον στρατηγεῖν διδάξειν, ἔλεξε πρὸς τινα τῶν ξυνόντων, ὃν ἤσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν τῇ πόλει τυγχάνειν. 2. Αἰσχρὸν μέντοι, ὦ νεανία, τὸν βουλόμενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμελῆσαι αὐτοῦ, καὶ δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως ζημοῖτο πολὺ μᾶλλον, ἢ εἴ τις ἀνδριάντας ἐργολαβοίη μὴ μεμαθηκὼς ἀνδριαντοποιεῖν. 3. Οἷον γὰρ τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τὰ τε ἀγαθὰ κατορθούντος αὐτοῦ καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γίνεσθαι πῶς οὐκ ἂν δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἰρεθῆναι ἐπιμελόμενος ζημοῖτο; Τοιαῦτα μὲν δὴ λέγων ἔπεισεν αὐτὸν ἐλθόντα μανθάνειν. 4. Ἐπεὶ δὲ μεμαθηκὼς ἦκε, προσέπαιζεν² αὐτῷ

¹ ὧν ὀρέγοντο. An optative of indefinite frequency. Below, αἰσχρὸν μέντοι is "assuredly it is disgraceful."

² προσέπαιζεν. If the imper-

fect be right here, it implies that Socrates repeated his joke, as a man is inclined to do when he thinks he has a good one.

λέγων· Οὐ δοκεῖ ὑμῖν, ὦ ἄνδρες, ὥσπερ Ὁμηρος τὸν Ἀγαμέμνονα γεραρόν⁶⁶ ἔφη εἶναι, καὶ οὕτω ὁδε στρατηγεῖν μαθὼν γεραρώτερος φαίνεσθαι; καὶ γὰρ ὥσπερ ὁ κιθαρίζειν μαθὼν, καὶ ἐὰν μὴ κιθαρίζη, κιθαριστής ἐστι, καὶ ὁ μαθὼν ἰᾶσθαι, κἂν μὴ ἰατρεύῃ, ὅμως ἰατρός ἐστιν, οὕτω καὶ ὁδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὢν, κἂν μηδεὶς αὐτὸν ἔληται· ὁ δὲ μὴ ἐπιστάμενος οὔτε στρατηγὸς οὔτε ἰατρός ἐστιν, οὐδὲ ἐὰν ὑπὸ πάντων ἀνθρώπων αἰρεθῇ. 5. Ἀτάρ, ἔφη, ἵνα καί, ἐὰν ἡμῶν⁶⁷ τις ταξιαρχῇ ἢ λοχαγῇ σοι, ἐπιστημονέστεροι τῶν πολεμικῶν ὦμεν, λέξον ἡμῖν, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν. Καὶ ὅς· Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ ἐτελεύτα· τὰ γὰρ τακτικά ἐμέ γε καὶ ἄλλο οὐδὲν ἐδίδαξεν. 6. Ἀλλὰ μήν, ἔφη ὁ Σωκράτης, τοῦτό γε πολλοστὸν μέρος ἐστὶ στρατηγίας· καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις καὶ μηχανικὸν καὶ ἐργαστικὸν καὶ ἐπιμελῆ καὶ καρτερικὸν καὶ ἀγχίνου καὶ φιλόφρονά τε καὶ ὠμόν, καὶ ἀπλοῦν τε καὶ ἐπίβουλον, καὶ φυλακτικὸν τε καὶ κλέπτην, καὶ προετικὸν καὶ ἄρπαγα, καὶ φιλόδωρόν καὶ πλεονέκτην, καὶ ἀσφαλῆ καὶ ἐπιθετικόν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστήμῃ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν. 7. Καλὸν δὲ καὶ τὸ τακτικὸν εἶναι· πολὺ γὰρ διαφέρει στράτευμα τεταγμένον ἀτάκτου ὥσπερ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρρίμμένα⁶⁸ οὐδὲν χρήσιμά ἐστιν, ἐπειδὴν

⁶⁶ γεραρόν. Cf. *Iliad* iii. 170. Below, in καὶ γάρ, καὶ seems to belong to ὁ κιθαρίζειν μαθὼν in the sense of "both;" as also in § 6. Kühner notices that the aorist μαθὼν refers to the simple act of having once learnt; whereas the perfect μεμαθηκώς above implies the having learnt, and retaining

the knowledge.

⁶⁷ ἵνα καί, ἐὰν ἡμῶν. "In order that beyond your being the more skilful (καί) we may be," &c., so that the sense is the same as if the words had been ἵνα καὶ ἡμεῖς ἴδμεν, κ.τ.λ. Below, ἐμέ γε is "me at least," whatever he taught others.

⁶⁸ ἐρρίμμένα. Although the

δὲ ταχθῇ κάτω μὲν καὶ ἐπιπολῆς τὰ μήτε σπηρόμενα μήτε τηρόμενα, οἷ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἷ τε πλίνθοι καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθεται τότε γύγνεται πολλοῦ ἄξιον κτῆμα οἰκία. 8. Ἀλλὰ πάνυ, ἔφη ὁ νεανίσκος, ὅμοιον, ὦ Σώκρατες, εἶρηκας· καὶ γὰρ ἐν τῷ πολέμῳ τοὺς τε πρώτους ἀρίστους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν δὲ μέσῳ τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν⁸ ἄγωνται, ὑπὸ δὲ αὐτῶν ὠθῶνται. 9. Εἰ μὲν τοίνυν⁹, ἔφη, καὶ διαγυγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν· εἰ δὲ μή, τί σοι ὄφελος ὧν ἔμαθες; οὐδὲ γὰρ εἰ σε ἀργύριον ἐκέλευσε πρῶτον μὲν καὶ τελευταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χειρίστον, μὴ διδάξας διαγυγνώσκειν τό τε καλὸν καὶ τὸ κίβδηλον, οὐδὲν ἂν σοι ὄφελος ἦν. Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἐδίδαξεν ὥστε αὐτοὺς ἂν ἡμᾶς δέοι τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. 10. Τί οὖν οὐ σκοποῦμεν, ἔφη, πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν; Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη, εἰ μὲν ἀργύριον δέοι ἀρπάζειν, τοὺς φιλαργυρωτάτους πρώτους καθιστάντες ὀρθῶς ἂν τάττοιμεν; Ἐμοιγε δοκεῖ. Τί δὲ τοὺς κινδυνεύειν μέλλοντας¹¹; ἄρα τοὺς φιλοτιμοτάτους προτακτέον; Οὗτοι γοῦν εἰσιν, ἔφη, οἱ

neuter, as the grammarians say, is the least worthy gender, yet it is often used, as here, for the adjective or participle, when the substantives are of different genders. Herodotus has αὐχένα καὶ τὴν κεφαλὴν κεχρυσωμένα φαίνει. For συντίθεται, which agrees with the last of the subjects (τὰ ξύλα), cf. Demosth. p. 218, ἡ ἐμὴ συνέχεια καὶ πλάνοι καὶ τάλαιπυρίαι καὶ τὰ πολλὰ ψηφίσματα τί ἐπειργάσατο;

⁸ ὑπὸ μὲν τῶν. For the position of the article cf. Plato, Phaedr. 263 B, ἐν μὲν ἄρα τοῖς συμφωνοῦ-

μεν, ἐν δὲ τοῖς ὀφ.

⁹ Εἰ μὲν τοίνυν. The sentence is not completed, and εἰ ἔχει or the like must be added. Cf. Anab. VII. i. 31, ἦν μὲν δυνάμεθα παρ' ὁμῶν ἀγαθόν τι εὐρίσκεισθαι, εἰ δὲ μή, κ.τ.λ. Also St. Luke's Gospel xiii. 9.

¹¹ τοὺς κινδυνεύειν μέλλοντας. Sc. φήσομεν ποιῆσαι δεῖν or something of the kind. Or perhaps λέγειν in the sense of "say about," as in Plato, Apol. 9 A, φαίνεται τοῦτο οὐ λέγειν τὸν Σωκράτη, where see Stallbaum's note.

ἔνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες· οὐ τοίνυν οὗτοί γε ἄδηλοι, ἀλλ' ἐπιφανεῖς πανταχοῦ ὄντες εὐαίρετοι ἂν εἶεν. 11. Ἀτάρ, ἔφη, πότερά σε τάττειν μόνον ἐδίδαξεν ἢ καὶ ὅποι καὶ ὅπως⁷² χρηστέον ἐκάστῳ τῶν ταγμάτων; Οὐ πάνυ, ἔφη. Καὶ μὴν πολλά γ' ἐστὶ, πρὸς ἃ⁷³ οὔτε τάττειν οὔτε ἄγειν ὡσαύτως προσήκει. Ἀλλὰ μὰ Δί', ἔφη, οὐ διεσαφηνίζε ταῦτα. Νῆ Δί', ἔφη, πάλιν τοίνυν ἐλθὼν ἐπανερῶτα· ἦν γὰρ ἐπίσθηται καὶ μὴ ἀναιδὲς ᾗ, αἰσχυνεῖται ἀργύριον εἰληφῶς ἐνδεᾶ σε ἀποπέμψασθαι.

CHAPTER II.

1. Ἐντυχὼν δέ ποτε στρατηγεῖν ἡρημένῳ τῷ Τοῦ ἔνεκεν, ἔφη, "Ὀμηρον οἶει τὸν Ἀγαμέμνονα προσαγορεῦσαι ποιμένα λαῶν; ἄρά γε ὅτι", ὥσπερ τὸν ποιμένα ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε ἔσονται αἱ οἶες καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ οὐ ἔνεκα τρέφονται, τοῦτο ἔσται, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσι, καί, οὐ ἔνεκα στρατεύονται, τοῦτο ἔσται; στρατεύονται δέ, ἵνα κρατοῦντες τῶν πολεμίων εὐδαιμονέστεροι ᾧσιν. 2. ἢ τί δήποτε οὕτως ἐπήνεσε τὸν Ἀγαμέμνονα εἰπὼν,

Ἀμφότερον⁷⁴, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής;
ἄρά γε ὅτι αἰχμητής τε κρατερός ἂν εἴη, οὐκ εἰ

⁷² ὅποι καὶ ὅπως. "For what purpose and in what manner." There is a reading *ὅπη*, "in what way," which may be the true reading, for *ὅπη* καὶ *ὅπως* are often joined. Cf. Plato de Leg. 899 A, and Phædo 100 D.

⁷³ πρὸς ἃ. "And yet there are at least several cases with reference to which it is not fitting in

an unvarying manner," &c.

⁷⁴ ἄρά γε ὅτι. "Is it (not) this at all events, that," &c. There might possibly be other reasons, but at all events (γε) one reason was that subjoined.

⁷⁵ Ἀμφότερον. *Iliad* iii. 179. In the next words, after *ἄρά γε* supply *ἐπήνεσεν*.

μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ¹⁶ παντὶ τῷ στρατοπέδῳ τούτου αἷτιος εἴη; καὶ βασιλεὺς ἀγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεστήκοι, ἀλλ' εἰ καί, ὧν βασιλεύοι, τούτοις εὐδαιμονίας αἷτιος εἴη; 3. καὶ γὰρ βασιλεὺς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῇται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς ὡς βέλτιστος ᾖ καὶ στρατηγούς αἰροῦνται τούτου ἕνεκα, ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ᾧσι. 4. Δεῖ οὖν τὸν στρατηγούμενον τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτὸν στρατηγόν· καὶ γὰρ οὔτε κάλλιον τούτου ἄλλο ῥάδιον εὔρεῖν οὔτε αἷσχιον τοῦ ἐναντίου. Καὶ οὕτως ἐπισκοπῶν, τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετή, τὰ μὲν ἄλλα περιήρει, κατέλειπε δὲ τὸ εὐδαίμονας ποιεῖν ὧν ἂν ἡγῇται.

CHAPTER III.

1. Καὶ ἱππαρχεῖν δέ τινι ἡρημένῳ οἶδ' ἂν ποτε αὐτὸν τοιάδε διαλεχθέντα· Ἐχούς ἄν, ἔφη, ὦ νεανία, εἰπεῖν ἡμῖν, ὅτου ἕνεκα ἐπεθύμησας ἱππαρχεῖν; οὐ γὰρ δὴ τοῦ πρῶτος τῶν ἱππέων ἐλαύνειν καὶ γὰρ¹⁷ οἱ ἱπποτοξόται τούτου γε ἀξιοῦνται, προελαύνουσι γοῦν καὶ τῶν ἱππάρχων. Ἀληθῆ λέγεις, ἔφη. Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθῆναι γε, ἐπεὶ καὶ οἱ μαινόμενοί γε ὑπὸ πάντων γυγνώσκονται. 2. Ἀληθές, ἔφη, καὶ τοῦτο λέγεις. Ἀλλ' ἄρα ὅτι τὸ ἱππικὸν οἶει τῇ πόλει βέλτιον ἂν¹⁸ ποιήσας παραδοῦναι,

¹⁶ εἰ καί. Here καί is "also," and is to be joined with παντί, not with εἰ, in the usual sense of "although."

¹⁷ καὶ γάρ. The καί seems to qualify οἱ ἱπποτοξόται, "for even the mounted archers."

¹⁸ βέλτιον ἂν. The ἂν is to be joined with παραδοῦναι. Perhaps βέλτιον is to be taken first with the verb, and repeated with the participle, παραδοῦναι ἂν τὸ ἱππικὸν βέλτιον ποιήσας αὐτὸ βέλτιον.

καί, εἴ τις χρεία γίγνοιτο ἵππέων, τούτων ἡγούμενος ἀγαθοῦ τινος αἴτιος γενέσθαι τῇ πόλει; Καὶ μάλα, ἔφη. Καὶ ἔστι γε, νῆ Δί', ἔφη ὁ Σωκράτης, καλόν, εἰν δύνῃ ταῦτα ποιῆσαι. Ἡ δὲ ἀρχή που⁷⁹, ἐφ' ἧς ἡρῆσαι, ἵππων τε καὶ ἀμβατῶν ἐστίν; Ἔστι γὰρ οὖν, ἔφη. 3. Ἴθι δὴ λέξον ἡμῖν πρῶτον τοῦτο, ὅπως διανοῇ τοὺς ἵππους βελτίους ποιῆσαι; καὶ ὅς· Ἀλλὰ τοῦτο μὲν⁸⁰, ἔφη, οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἕκαστον δεῖν τοῦ ἑαυτοῦ ἵππου ἐπιμελεῖσθαι. 4. Ἐὰν οὖν, ἔφη ὁ Σωκράτης, παρέχωνταί σοι⁸¹ τοὺς ἵππους οἱ μὲν οὕτως κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὕτως ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγῶγους, ὥστε μὴ μένειν ὅπου ἂν σὺ τάξῃς, οἱ δὲ οὕτως λακτιστάς, ὥστε μηδὲ τάξαι δυνατόν εἶναι, τί σοι τοῦ ἵππικοῦ ὄφελος ἔσται; ἢ πῶς δυνήσῃ τοιούτων ἡγούμενος ἀγαθόν τι ποιῆσαι τὴν πόλιν; καὶ ὅς· Ἀλλὰ καλῶς τε λέγεις, ἔφη, καὶ πειράσομαι τῶν ἵππων εἰς τὸ δυνατόν ἐπιμελεῖσθαι. 5. Τί δέ; τοὺς ἵππεας οὐκ ἐπιχειρήσεις, ἔφη, βελτίους ποιῆσαι; Ἐγώγ', ἔφη. Οὐκοῦν πρῶτον μὲν⁸² ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς; Δεῖ γοῦν, ἔφη· καὶ γάρ, εἴ τις αὐτῶν καταπέσοι, μᾶλλον ἂν οὕτω σώζοιτο. 6. Τί γάρ; εἰν που κινδυνεύειν δέη, πότερον ἐπαγαγεῖν

⁷⁹ Ἡ δὲ ἀρχή που. "And the office, no doubt" (or, "I may assume"). Cf. Thucyd. vii. 68, λεγόμενον που ἡδιστον εἶναι, "what is said if I mistake not," &c.

⁸⁰ τοῦτο μὲν. The order is τοῦτο μὲν τὸ ἔργον οὐκ οἶμαι ἐμὸν εἶναι, for from the position of ἐμὸν it must be the predicate. There is nothing to answer to τοῦτο μὲν, as the words take another turn; but the sentence to be mentally supplied is τὸ δὲ τοὺς ἵππεας βελτίους ποιῆσαι.

⁸¹ παρέχωνταί σοι. The subject of the verb, I believe, is οἱ ἵππεῖς, "if the troopers bring you their horses." I do not think there is any reference here to the burden imposed on the wealthier citizens of supplying horses for the cavalry at their own expense.

⁸² πρῶτον μὲν. See note above on τοῦτο μὲν. Below, in καὶ γάρ, the καὶ gives emphasis to γάρ, "for assuredly." See note on II. i. 3.

τοὺς πολεμίους ἐπὶ τὴν ἄμμον⁸³ κελεύσεις, ἔνθαπερ εἰώθατε ἱππεύειν, ἢ πειράσῃ τὰς μελέτας⁸⁴ ἐν τοιούτοις ποιεῖσθαι χωρίοις, ἐν οἷοιςπερ οἱ πολέμιοι γίνονται; Βέλτιον γοῦν, ἔφη. 7. Τί γάρ; τοῦ βάλλειν ὡς πλείστους⁸⁵ ἀπὸ τῶν ἵππων ἐπιμέλειάν τινα ποιήσῃ; Βέλτιον γοῦν, ἔφη, καὶ τοῦτο. Θήγειν δὲ τὰς ψυχὰς τῶν ἱππέων καὶ ἐξοργίζειν πρὸς τοὺς πολεμίους, εἴπερ ἀλκιμωτέρους ποιεῖν⁸⁶ διανενόησαι; Εἰ δὲ μή, ἀλλὰ νῦν γε πειράσομαι, ἔφη. 8. Ὅπως δέ σοι πείθονται οἱ ἱππεῖς, πεφρόντικάς τι; ἄνευ γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὄφελος. Ἀληθῆ λέγεις, ἔφη· ἀλλὰ πῶς ἂν τις μάλιστα, ὦ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο; 9. Ἐκεῖνο μὲν δῆπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν ἡγῶνται βελτίστους εἶναι καὶ γὰρ ἐν νόσῳ, ὃν ἂν ἡγῶνται ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται, καὶ ἐν πλοίῳ οἱ πλείοντες, ὃν ἂν κυβερνητικώτατον, καὶ ἐν γεωργίᾳ, ὃν ἂν γεωργικώτατον. Καὶ μάλα, ἔφη. Οὐκοῦν εἰκός, ἔφη, καὶ ἐν ἱππικῇ, ὃς ἂν μάλιστα εἰδὼς φαίνεται ἂν δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι. 10. Ἐὰν οὖν, ἔφη, ἐγώ, ὦ Σώκρατες, βέλτιστος ὢν αὐτῶν δῆλος ὦ, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί; Ἐάν γε πρὸς τούτῳ, ἔφη.

⁸³ ἐπὶ τὴν ἄμμον. The sand of the exercise-ground.

⁸⁴ τὰς μελέτας. "To go through their practice;" the practice usual in the case of cavalry, and hence the article. Cf. Anab. I. viii. 8, ἀναβαὶ ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβεν, "he took the usual javelins into his hand."

⁸⁵ βάλλειν ὡς πλείστους. "That as many as possible may be able to shoot from their horses." The

commentators quote a parallel remark from one of Xenophon's treatises, Hipparch. i. 6, δεῖ αὖ σκοπεῖσθαι ὅπως ἀκοντιοῦσί τε ὡς πλείστοι ἀπὸ τῶν ἵππων.

⁸⁶ ποιεῖν. With this infinitive διανενόησαι must be repeated, so that all the verbs, θήγειν, ἐξοργίζειν, and ποιεῖν, are governed by it. Below, in ἐκεῖνο μὲν, there is another instance of μὲν with no δέ to correspond.

διδάξῃς αὐτούς, ὥς τὸ πείθεσθαι σοι κάλλιον τε καὶ σωτηριώτερον αὐτοῖς ἔσται. Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολὺν νῆ Δι', ἔφη, ῥᾶον, ἢ εἰ σοι δέοι⁸⁷ διδάσκειν, ὥς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιντελέστερά ἐστι. 11. Λέγεις, ἔφη, σὺ τὸν ἵππαρχον πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ' ὦρον, ἔφη, χρῆναι σιωπῇ ἵππαρχεῖν; ἢ οὐκ ἐντεθύμησαι, ὅτι, ὅσα τε νόμῳ⁸⁸ μεμαθήκαμεν κάλλιστα ὄντα, δι' ὧν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν, καὶ εἰ τι ἄλλο καλὸν μαυθάνει τις μάθημα, διὰ λόγου μαυθάνει; καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται, καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπιστάμενοι κάλλιστα διαλέγονται; 12. ἢ τόδε οὐκ ἐντεθύμησαι, ὥς, ὅταν γε χορὸς εἰς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ ὁ εἰς Δῆλον⁸⁹ πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμόθεν τούτῳ ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρία⁹⁰ ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται; Ἀληθῇ λέγεις, ἔφη. 13. Ἀλλὰ μὴν οὔτε εὐφωνία τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων οὔτε σωματικῶν μεγέθει καὶ ῥώμῃ, ὅσον φιλοτιμία, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἐντιμα. 14. Ἀληθές, ἔφη,

⁸⁷ εἰ σοι δέοι. This dative instead of the accusative is not common. It occurs Eurip. Hippol. 941, θεοῖσι προσβαλεῖν χθονί, ἄλλαν δεήσει γαῖαν, and in some places in Xenophon. It seems to mean "there is need" (opus est) in this construction.

⁸⁸ ὅσα τε νόμῳ. The construction is ὅσα τε νόμῳ, καὶ εἰ τι ἄλλο καλόν, where νόμῳ means "in accordance with custom," and those studies are referred to, which every citizen was expected to be taught.

⁸⁹ εἰς Δῆλον. A chorus was sent to Delos from Athens with

the Sacred embassy (θεωρία) every fifth year, to take part in the festival held in honour of Apollo and Artemis. Besides this celebration every fifth year, the Athenians sent a θεωρία every year.

⁹⁰ εὐανδρία. I do not see that there is any especial allusion here to the θαλασφόροι of the Panathenaic festival. The sense only seems to be that nowhere could there be got together such a number of good citizens as at Athens. Below, ὥς πολλὰ ἄν, κ.τ.λ., depends on εἴει.

καὶ τοῦτο. Οὐκοῦν οἶει, ἔφη, καὶ τοῦ ἵππικου τοῦ ἐνθάδε εἴ τις ἐπιμεληθείη, ὥς πολὺ ἂν καὶ τούτῳ διενέγκοιεν τῶν ἄλλων, ὅπλων τε καὶ ἵππων παρασκευῇ καὶ εὐταξίᾳ καὶ τῷ ἐτοίμως κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιοῦντες ἐπαίνου καὶ τιμῆς τεύξεσθαι; Εἰκός γε, ἔφη. 15. Μὴ τοίνυν δκνει, ἔφη, ἀλλὰ πειρῶ τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε ὠφεληθήσῃ καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἄλλὰ νῆ Δία πειράσομαι, ἔφη.

CHAPTER IV.

1. Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπ-
 ἰόντα ἤρετο. Τίνες, ὦ Νικομαχίδη, στρατηγοὶ ἤρηνται;
 καὶ ὅς· Οὐ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοί⁹¹ εἰσιν Ἀθη-
 ναῖοι, ὥστε ἐμὲ μὲν οὐχ εἴλοντο, ὅς ἐκ καταλόγου⁹²
 στρατευόμενος κατατέτριμμαι καὶ λοχαγῶν⁹³ καὶ ταξι-
 αρχῶν καὶ τραύματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχων
 ἅμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος
 ἐπεδείκνυνεν⁹⁴. Ἀντισθένην δέ, ἔφη, εἴλοντο τὸν οὔτε
 ὀπλίτην πώποτε στρατευσάμενον, ἐν τε⁹⁵ τοῖς ἱππεύσιν

⁹¹ Οὐ γὰρ . . . τοιοῦτοι. This sentence is a kind of compromise between οὐ γὰρ τοιοῦτοί εἰσιν ὥστε ἐμὲ μὲν μὴ εἰλίσθαι, and τοιοῦτοι ἦσαν ὥστε ἐμὲ μὲν οὐχ εἴλοντο. Nicomachides wanted to say that the conduct of the Athenians in rejecting him was of a piece with their usual proceedings, and he wanted also to express as a matter of fact that they had rejected him, not merely that they were capable of it.

⁹² ἐκ καταλόγου. "From the muster-roll." A list was kept,

revised periodically, of all persons on whose military services the state had claim. Οἱ ἐκ καταλόγου στρατευόμενοι are those whose names were so entered.

⁹³ λοχαγῶν. The τάξις in the Athenian army consisted of one hundred men, and the λόχος of twenty-four men, rank and file.

⁹⁴ ἐπεδείκνυνεν. See II. i. 21 for the meaning of this compound of δείκνυμι. The imperfect tense is used because the display occupied some time.

⁹⁵ οὔτε . . . ἐν τε. Cf. I. ii. 47,

οὐδὲν περιβλεπτον ποιήσαντα, ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ χρήματα συλλέγειν; 2. Οὐκ οὖν, ἔφη ὁ Σωκράτης, τοῦτο μὲν ἀγαθόν, εἵγε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ ἐπιτήδεια πορίζειν; Καὶ γὰρ οἱ ἔμποροι, ἔφη ὁ Νικομαχίδης, χρήματα συλλέγειν ἱκανοὶ εἰσιν· ἀλλ' οὐχ ἕνεκα τούτου καὶ στρατηγεῖν δύναντ' αὖν. 3. Καὶ ὁ Σωκράτης ἔφη· Ἀλλὰ καὶ φιλόνηκος Ἀντισθένης ἐστίν, ὃ στρατηγῷ προσεῖναι ἐπιτήδειόν ἐστιν· οὐχ ὁρᾷς, ὅτι καί, ὅσάκις κεχορήγηκε, πᾶσι τοῖς χοροῖς νενίκηκε; Μὰ Δί' ⁹⁶, ἔφη ὁ Νικομαχίδης, ἀλλ' οὐδὲν ὁμοίον ἐστὶ χοροῦ τε καὶ στρατεύματος προεστάναι. 4. Καὶ μὴν, ἔφη ὁ Σωκράτης, οὐδὲ φῶδῃς γε ὁ Ἀντισθένης οὐδὲ χορῶν διδασκαλίας ἔμπειρος ὢν ὁμῶς ἐγένετο ἱκανὸς εὐρεῖν τοὺς κρατίστους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικομαχίδης, ἄλλους μὲν εὐρήσει τοὺς τάξοντας ἀνθ' ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους. 5. Οὐκ οὖν, ἔφη ὁ Σωκράτης, εἰάν γε καὶ ἐν τοῖς πολεμικοῖς τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκηται καὶ προαιρήται, εἰκότως αὖν καὶ τούτου νικηφόρος ⁹⁷ εἴη· καὶ δαπανᾷν δ' αὐτὸν εἰκὸς μᾶλλον αὖν ἐθέλειν εἰς τὴν ξὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην ἢ εἰς τὴν ξὺν τῇ φυλῇ ⁹⁸ τῶν χορικῶν. 6. Λέγεις σύ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀνδρός ἐστὶ χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἔγωγ', ἔφη, ὡς, ὅτου αὖν τις

οὔτε γὰρ αὐτοῖς ἄλλως ἤρεσκεν, εἴτε προσέλθοιεν, like *peque, et*, in Latin. Below, καὶ γὰρ οἱ ἔμποροι is "for merchants also."

⁹⁶ Μὰ Δί'. This form is used because the clause ἀλλ' οὐδὲν is negative (cf. I. iv. 9, Μὰ Δί' οὐ γὰρ ὁρῶ), and so the general result of the sentence is negative.

⁹⁷ τούτου νικηφόρος. "Victorious in this point (τῶν πολε-

μικῶν) as well (as in the other)."

⁹⁸ ξὺν τῇ φυλῇ. When the duty of supplying a chorus came round on any of the ten tribes (φυλαί) of Attica, the superintendents of the tribe appointed a choragus to provide the chorus and all that was necessary for it. The honour of success naturally was shared by the whole tribe whose representative the choragus

προστατεύη, ἐὰν γιγνώσκῃ τε ὧν δεῖ καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν εἴη προστάτης, εἴτε χοροῦ εἴτε οἴκου εἴτε πόλεως εἴτε στρατεύματος προστατεύοι. 7. Καὶ ὁ Νικομαχίδης· Μὰ Δί', ἔφη, ὦ Σώκρατες, οὐκ ἂν ποτε ὦμην ἐγὼ σοῦ ἀκοῦσαι, ὥς ἀγαθοὶ οἰκονόμοι ἀγαθοὶ στρατηγοὶ ἂν εἶεν. Ἴθι δὴ, ἔφη, ἐξετάσωμεν τὰ ἔργα ἐκατέρου αὐτῶν, ἵνα εἰδῶμεν, πότερον τὰ αὐτὰ ἐστίν, ἢ διαφέρει τι. Πάνυ γε, ἔφη. 8. Οὐκοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ εὐπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων ἐστὶν ἔργον; Καὶ μάλα, ἔφη. Τί δέ; τὸ προστάττειν ἕκαστα τοῖς ἐπιτηδείοις πράττειν; Καὶ τοῦτ', ἔφη. Καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέροις οἶμαι προσήκειν. 9. Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ τοὺς ὑπηκόους εὐμενεῖς ποιεῖσθαι πῶς οὐ καλὸν ἀμφοτέροις; Καὶ τοῦτ', ἔφη. Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι δοκεῖ σοι συμφέρειν ἀμφοτέροις ἢ οὐ; Πάνυ μὲν οὖν, ἔφη. Ἀλλὰ φυλακτικούς τῶν ὄντων οὐκ ἀμφοτέρους εἶναι προσήκει; Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὐτῶν ἔργα; 10. Ταῦτα μὲν, ἔφη, πάντα ὁμοίως ἀμφοτέρων ἐστὶν ἀλλὰ τὸ μάχεσθαι οὐκέτι⁹⁹ ἀμφοτέρων. Ἀλλ' ἐχθροὶ γέ τοι¹⁰⁰ ἀμφοτέροις γίνονται; Καὶ μάλα, ἔφη, τοῦτό γε. Οὐκοῦν τὸ περιγενέσθαι τούτων ἀμφοτέροις συμφέρει; 11. Πάνυ γε, ἔφη· ἀλλ' ἐκεῖνο παριέλ¹, ἂν δέῃ μάχεσθαι, τί ὠφελήσῃ ἢ

⁹⁹ οὐκέτι. The use of οὐκέτι is to be noticed. There was truth in all the assertions up to this point; from this point (in such assertions, viz. as that fighting was the work of both) there was no longer any truth in what was said. Cf. IV. iv. 20, οὐκέτι μοι δοκεῖ, κ.τ.λ. Translate, "to fight is not equally with those other

things the duty of both."

¹⁰⁰ Ἀλλ' ἐχθροὶ γέ τοι. "But certainly (τοι) both have enemies at all events," and so far one might suppose fighting to be their duty.

¹ παριέλ. If the participle be right, λέξον must be understood, or the whole form of the sentence must be supposed to be altered.

οἰκονομική; Ἐνταῦθα δὴπου καὶ πλεῖστον, ἔφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδώς, ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστίν, ὥς τὸ μαχόμενον² τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιώδες, ὥς τὸ ἡττᾶσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα ζητήσῃ καὶ παρασκευάζεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἡττᾶσθαι φέροντα σκέψεται καὶ φυλάσσεται, ἐνεργῶς δ', ἂν τὴν παρασκευὴν ὁρᾷ νικητικὴν οὔσαν, μαχεῖται, οὐχ ἥκιστα³ δὲ τούτων, εἰάν ἀπαρασκευος ᾖ, φυλάσσεται συνάπτειν μάχην. 12. Μὴ καταφρόνει, ἔφη, ὦ Νικομαχίδη, τῶν οἰκονομικῶν ἀνδρῶν ἢ γὰρ τῶν ἰδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια ἔχει, τὸ δὲ μέγιστον⁴, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα γίνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά· οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται ἢ οἷσπερ οἱ τὰ ἴδια οἰκονομοῦντες· οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσιν.

Perhaps the speaker is waxing impatient and gets careless of grammar, as impatient men are apt to do sometimes. In the next sentence the construction is ἡ οἰκονομική ἀφελήσῃ καὶ πλεῖστον, "will give the very greatest help."

² ὥς τὸ μαχόμενον. The article is to be joined with νικᾶν; ὥς τὸ μαχόμενον (τινα) νικᾶν τοὺς πολεμίους. Cf. III. xii. 8, αἰσχρὸν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηρᾶσαι πρὶν ἰδεῖν αὐτόν.

³ οὐχ ἥκιστα. "Not least of all these things mentioned," "as

much as any thing else I have mentioned." The man will be careful about all the points described, and as careful about the last as about any other. The construction is only a form of the one so common with superlatives, as in Thucyd. i. 1, ἀξιολογώτατον τῶν προγεγενημένων.

⁴ τὸ δὲ μέγιστον. Sc. ἐστίν. Or perhaps it may be governed by ἔχει, viz. τὸ δὲ μέγιστον παραπλήσιον ἔχει, ὅτι, κ.τ.λ., "it has the most important point of resemblance in this, viz. that," &c.

CHAPTER V.

1. Περικλεῖ δέ ποτε, τῷ τοῦ πάνυ Περικλέους* υἱῷ, διαλεγόμενος Ἐγώ τοι, ἔφη, ὦ Περικλεῖς, λπίδα ἔχω σοῦ στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι καὶ τῶν πολεμίων κρατήσκειν. Καὶ ὁ Περικλῆς Βουλοίμην ἄν, ἔφη, ὦ Σώκρατες, ἀ λέγεις ὅπως δὲ ταῦτα γένουτ' ἄν, οὐ δύναμαι γινῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν, ὅπου ἤδη^β τὸ δυνατόν ἐστίν; βούλομαι, ἔφη. 2. Οὐκοῦν οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μέλους εἰσὶν Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἶει πλείω ἢ ἐκλεχθῆναι ἢ ἐξ Ἀθηνῶν; Οὐδὲ ταύτῃ μοι δοκοῦσι λείπεσθαι. Εὐμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι^γ νομίζεις; Ἀθηναίους ἔγωγε Βοιωτῶν μὲν γὰρ πολλοί, πλεονεκτούμενοι ὑπὸ Θηβαίων, δυσμενῶς αὐτοῖς ἔχουσιν Ἀθήνησι δὲ οὐδὲν ὁρῶ τοιούτον. 3. Ἀλλὰ μὴν φιλοτιμότατοί γε καὶ φιλοφρονέστατοι πάντων εἰσὶν, ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί. Καὶ μὴν προγόνων γε

* τοῦ πάνυ Περικλέους. "Of the famous Pericles," who was the chief statesman at Athens at the beginning of the Peloponnesian war. For the sense of πάνυ cf. Thucyd. viii. 89, τῶν πάνυ στρατηγῶν τῶν ἐν τῇ ὀλιγαρχίᾳ. Below, the aorist στρατηγήσαντος is "when you have been made general;" the present, στρατηγούμενος, would be "when you are general."

^β ὅπου ἤδη. "Where first the possibility begins." Pericles had

remarked that he could not decide how the desired end was to be brought about: Shall we ascertain, replies Socrates, at what point your capacity to do something towards it comes in or begins?

^γ ἑαυτοῖς εἶναι. "Better disposed towards each other." Cf. II. vi. 20, for the sense of ἑαυτοῖς. He means that the Boeotians were not so united together amongst themselves as the Athenians.

καλὰ ἔργα οὐκ ἔστιν οἷς μείζω καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις· ὧ πολλοὶ ἐπαιρόμενοι προτρέπονται τε^{*} ἀρετῆς ἐπιμελεῖσθαι καὶ ἄλκιμοι γίνεσθαι. 4. Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· ἀλλ' ὁρᾷς, ὅτι, ἀφ' οὗ ἢ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδεῖα[†] συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἱπποκράτους ἐπὶ Δηλίου, ἐκ τούτων τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους, ὥστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίους ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν[‡] εἰς τὴν Ἀττικὴν, Ἀθηναῖοι δέ, οἱ πρότερον, ὅτε Βοιωτοὶ μόνοι ἐγένοντο, πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται, μὴ Βοιωτοὶ δηλώσωσι τὴν Ἀττικὴν. 5. Καὶ ὁ Σωκράτης· Ἀλλ' αἰσθάνομαι μὲν, ἔφη, ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι νῦν εὐαρεστοτέρως διακεῖσθαι ἢ πόλιν· τὸ μὲν γὰρ θάρσος

* προτρέπονται τε. The particle τε is out of its place apparently; at all events it might have come after ἀρετῆς, because ἀρετῆς ἐπιμελεῖσθαι and ἄλκιμοι γίνεσθαι are the two ideas joined together. One may suppose Xenophon to have intended to write προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι καὶ προτρέπονται ἄλκιμοι γίνεσθαι. Cf. IV. ii. 40, ἐξηγεῖτο δὲ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν κρᾶτιστα εἶναι, i. e. καὶ δὲ ἐνόμιζεν ἐπιτηδεύειν, κ.τ.λ.

† ἐν Λεβαδεῖα. This is the battle of Coronea, B.C. 447, in which Tolmides was defeated and killed by the Boeotians. The battle of Delium was fought B.C. 424, in which the Athenians were again defeated. The battle is

generally spoken of as ἐπὶ Δηλίου (Kühner quotes Thucyd. iv. 101 and other passages) naturally, and not ἐν Δηλίου, because Delium is not a town or district, but simply a temple of Apollo.

‡ ἐμβαλεῖν. The compound mainly used when hostile inroads into an enemy's country are spoken of is εἰσβάλλειν (cf. Thucyd. ii. 21, ἐσβαλὼν τῆς Ἀττικῆς εἰς Ἐλευσίνα). But Thucydides uses ἐμβάλλειν also in this sense, and Herodotus (cf. ix. 13, εἰς τὸν Ἴσθμὸν ἐμβάλλειν). Generally ἐμβάλλειν is used of ships running down their adversary's vessels. Προσβάλλειν is used when attacks on towns, forts, &c. are spoken of.

ἀμέλειάν τε καὶ ῥαθυμίαν καὶ ἀπείθειαν ἐμβάλλει, ὃ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐτακτοτέρους ποιεῖ. 6. Τεκμήραιο δ' ἂν τοῦτο καὶ ἀπὸ τῶν ἐν ταῖς ναυσὶν ὅταν μὲν γὰρ δήπου μηδὲν φοβῶνται, μεστοί εἰσιν ἀταξίας, ἔστ' ἂν δὲ¹¹ ἡ χειμῶνα ἡ πολεμίους δείσωσιν, οὐ μόνον τὰ κελευόμενα πάντα ποιούσιν, ἀλλὰ καὶ συγῶσι καραδοκοῦντες τὰ προσταχθησόμενα, ὥσπερ χορευταί. 7. Ἀλλὰ μὲν, ἔφη ὁ Περικλῆς, εἵγε νῦν μάλιστα πείθονται, ὥρα ἂν εἴη λέγειν, πῶς ἂν αὐτοὺς προτρεψαίμεθα πάλιν ἀνερεθισθῆναι τῆς ἀρχαίας¹² ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας. 8. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς, ὧν οἱ ἄλλοι εἶχον¹³, ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῷά τε ὄντα καὶ προσήκοντα, μάλιστ' ἂν οὕτως αὐτοὺς ἐξορμῶμεν ἀντέχεσθαι τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ' αὖ δεικτέον ἐκ παλαιοῦ μάλιστα προσῆκον αὐτοῖς, καὶ ὡς τούτου¹⁴ ἐπιμελούμενοι πάντων ἂν εἴεν κράτιστοι. 9. Πῶς οὖν ἂν τοῦτο διδάσκοιμεν; Οἶμαι μὲν, εἰ τοὺς γε παλαιότατους, ὧν ἀκούομεν, προγόνους αὐτῶν ἀναμιμνήσκοιμεν

¹¹ ἔστ' ἂν δέ. "But so long as." Ἔστε has the sense of "so long as," with a past tense, of an actual fact (cf. I. ii. 18, ἔστε συνήστην), and therefore with ἂν it is naturally used, as here, for "during whatsoever time."

¹² τῆς ἀρχαίας. The genitive is a little difficult to explain. It seems like the genitive in such constructions as προεῖναι τῆς ἡλικίας, and so the words would mean, "to be roused up to a point of their former excellence."

¹³ ὧν οἱ ἄλλοι εἶχον. "Which the rest of the world were in

possession of" (at the moment). I suppose ὧν εἶχοιεν might have been used in the sense of "whatever at various times they possessed." Cf. I. iv. 14, εἰδύναντ' ἂν πράττειν ἃ ἐβούλετο, where ἃ ἐβούλετο may be regarded as simply an equivalent for τὰ βουλήματα.

¹⁴ καὶ ὡς τούτου. There is a change in the construction from the participle προσῆκον after δεικτέον to ὡς ἂν εἴεν. There is the opposite change in Thucyd. i. 1, τεκμαιρόμενος ὅτι ἀκαδέζοντες τέ ἦσαν καὶ ὁρῶν

αὐτοὺς ἀκηκοότας¹⁵ ἀρίστους γεγονέναι. 10. Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα¹⁶ δι' ἀρετὴν ἔκριναν; Λέγω γάρ, καὶ τὴν Ἐρεχθέως γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ' ἐκείνου γνόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἡπείρου¹⁷ πάσης, καὶ τὸν ἐφ' Ἑρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πᾶσιν ἐκεῖνοι δῆλοι γεγόνασιν τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες. 11. Εἰ δὲ βούλει, ἃ ὕστερον οἱ ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ μὲν αὐτοὶ καθ' ἑαυτοὺς¹⁸ ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας καὶ πλείστην τῶν προγεγονότων δύναμιν καὶ ἀφορμὴν κεκτημένους καὶ μέγιστα ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν οἱ δὴ καὶ λέγονται¹⁹ πολὺ διενεγκεῖν τῶν καθ' ἑαυτοὺς

¹⁵ αὐτοὺς ἀκηκοότας. The construction is involved. It seems to be ἀναμνησκόμενοι, αὐτοὺς ἀκηκοότας, τοὺς προγόνους γεγονέναι ἀρίστους, "remind them, although they have themselves (without our having to tell them) heard it, that their ancestors were excellent," so that γεγονέναι depends on ἀναμνησκέειν, and αὐτοὺς ἀκηκοότας is used absolutely (like the common phrase τί θεὸς ἐν εἰδόσιν μακρηγορεῖν).

¹⁶ οἱ περὶ Κέκροπα. Cf. I. i. 18. The strife alluded to is that between Athens and Poseidon for supremacy at Athens. The force of λέγω γάρ has been explained before.

¹⁷ ἐκ τῆς ἐχομένης ἡπείρου. "From the adjacent continent." This means the war carried on against Erechtheus by the Eleu-

sinians and Thracians. See Thucyd. ii. 15, and Herod. i. 80, and Plato's Menex. 239 B.

¹⁸ αὐτοὶ καθ' ἑαυτούς. At Marathon, for instance. With the Peloponnesians Salamis, Plataea, &c. were gained.

¹⁹ οἱ δὴ καὶ λέγονται. "Who, of course (δὴ), have the reputation even." They are brave, and so notoriously that every one thinks them so as well. I think the pronoun οἱ refers not to the Lacedaemonians, but to the Athenians, the main subjects of the narrative. For as the Athenians are not said to have surpassed the Peloponnesians, but only to have fought in their company, to speak of the superior bravery of the last, would not necessarily imply any eulogium on the Athenians. Below, after ἐπ' ἑτέρων supply δίκαια.

ἀνθρώπων. Λέγονται γάρ, ἔφη. 12. Τοιγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἑλλάδι γεγонуιῶν διέμειναν ἐν τῇ ἐαυτῶν, πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις, πολλοὶ δὲ ὑπὸ κρειττόνων ὑβριζόμενοι κατέφευγον πρὸς ἐκείνους. 13. Καὶ ὁ Περικλῆς· Καὶ θαυμάζω γε, ἔφη, ὦ Σώκρατες, ἡ πόλις ὅπως ποτ' ἐπὶ τὸ χεῖρον ἔκλινεν. Ἐγὼ μὲν, ἔφη, οἶμαι, ὁ Σωκράτης, ὥσπερ καὶ ²⁰ ἄλλοι τινὲς διὰ τὸ παλὺ ὑπερενεγκεῖν καὶ κρατιστεῦσαι καταρῥαθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελῆσαι ἐαυτῶν, καὶ διὰ τοῦτο χείρους γεγόνεσθαι. 14. Νῦν οὖν, ἔφη, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; Καὶ ὁ Σωκράτης· Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι, ἀλλ', εἰ μὲν ἐξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα μηδὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἂν χείρους ἐκείνων γενέσθαι ²¹; εἰ δὲ μή, τοῖς γε νῦν πρωτεύοντας μιμούμενοι καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοῖς αὐτοῖς χρώμενοι οὐδὲν ἂν χείρους ἐκείνων εἶεν, εἰ δ' ἐπιμελέστερον, καὶ βελτίους. 15. Λέγεις, ἔφη ²², πόρρω που εἶναι τῇ πόλει τὴν καλοκἀγαθίαν· πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἡ πρεσβυτέρους αἰδέσονται; οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων ἢ σωμασκήσουσιν οὕτως; οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι. 16. Πότε δὲ οὗτοι πείσονται τοῖς ἄρχουσιν;

²⁰ ὥσπερ καί. Cf. note on I. i. 6.

²¹ γενέσθαι. This depends on δοκεῖ μοι repeated, or an equivalent phrase. Below, with εἰ δὲ ἐπιμελέστερον, supply χρῆντο, εἰ χρῆντο being equivalent to χράμενοι.

²² Λέγεις, ἔφη. "You describe the State's excellence as some-

where very far off" (πόρρω που). If the goodness of our city depends on our copying the Lacedæmonians, it will not be realized very soon, for we are at present very unlike them. For the respect paid by the Spartans to age, cf. the well-known story of their courtesy to the old man at Olympia (Cic. de Senect. 14).

οἱ καὶ ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων ἢ πότε οὕτως ὁμονοήσουσιν; οἷ γε ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα²³ ἐπηρεάζουσιν ἀλλήλοις καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις· μάλιστα δὲ πάντων ἐν τε ταῖς ἰδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται καὶ πλείστας δίκας ἀλλήλοις δικάζονται καὶ προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων ἢ συνωφελοῦντες αὐτούς· τοῖς δὲ κοινοῖς ὥσπερ ἀλλοτρίοις χρώμενοι περὶ τούτων αὐτὸ μάχονται καὶ ταῖς εἰς τὰ τοιαῦτα²⁴ δυνάμεσι μάλιστα χαίρουσιν.

17. Ἐξ ὧν πολλὴ μὲν ἀπειρία καὶ κακία²⁵ τῇ πόλει ἐμφύεται, πολλὴ δὲ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις ἐγγίγνεται, δι' ἃ ἔγωγε μάλα φοβοῦμαι αἰεὶ, μή τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ. 18. Μηδαμῶς, ἔφη ὁ Σωκράτης, ὦ Περικλεῖς, οὕτως ἡγοῦ ἀνηκέστῳ πονηρίᾳ νοσεῖν Ἀθηναίους· οὐχ ὁρᾷς, ὡς εὐτακτοὶ μὲν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἡγῶναι πείθονται τοῖς ἐπιστάταις, οὐδένων δὲ καταδεέστερον²⁶ ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις; 19. Τοῦτο γάρ τοι, ἔφη, καὶ θαυμαστόν ἐστι, τὸ τοὺς μὲν τοιοῦτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ ὀπλίτας καὶ τοὺς ἵππεῖς, οἱ δοκοῦσι καλοκάγαθία προκεκρίσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων. 20. Καὶ ὁ Σωκράτης ἔφη· Ἡ δὲ

²³ τὰ συμφέροντα. A cognate accusative after συνεργεῖν, like βοηθεῖν τὰ δίκαια above (II. vi. 25). Below, οὕτω and συνωφελοῦντες correspond.

²⁴ εἰς τὰ τοιαῦτα. Sc. τὰ τοιαῦτα ὅσον τὸ μάχεσθαι περὶ τῶν κοινῶν.

²⁵ ἀπειρία καὶ κακία. It is not clear what this means. Apparently κακία is not vice generally, for then it would contain μῖσος

and ἔχθρα, but that particular form of it to which the name κακία is specifically appropriated. If so, the words must imply, "want of warlike skill, and cowardice."

²⁶ καταδεέστερον. Cf. I. v. 6. Below, τῶν δεδοκιμασμένων is "those who have held office with credit, and passed the usual scrutiny on its completion."

ἐν Ἀρείῳ πάγῳ βουλή, ὦ Περικλείς, οὐκ ἐκ τῶν δεδο-
 κимασμένων καθίσταται; Καὶ μάλα, ἔφη. Οἶσθα οὖν
 τινας, ἔφη, κάλλιον ἢ νομιμώτερον ἢ σεμνότερον ἢ
 δικαιότερον τὰς τε δίκας δικάζοντας καὶ τὰλλα πάντα
 πράττοντας; Οὐ μέμφομαι, ἔφη, τούτοις²⁷. Οὐ τοί-
 νυν, ἔφη, δεῖ ἀθυμεῖν, ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων.
 21. Καὶ μὴν ἐν γε τοῖς στρατιωτικοῖς, ἔφη, ἔνθα μά-
 λιστα δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν,
 οὐδενὶ τούτων προσέχουσιν. Ἴσως γάρ, ἔφη ὁ Σωκρά-
 τής, ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν
 οὐχ ὁρᾷς, ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχησ-
 τῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ
 παλαιστῶν οὐδὲ παγκρατιαστῶν; ἀλλὰ πάντες, ὅσοι
 τούτων ἄρχουσιν, ἔχουσι δεῖξαι, ὅπόθεν ἔμαθον ταῦτα,
 ἐφ' οἷς ἐφεστᾶσι, τῶν δὲ στρατηγῶν οἱ πλείστοι αὐτο-
 σχεδιάζουσιν. 22. Οὐ μέντοι σέ γε τοιοῦτον ἐγὼ νομίζω
 εἶναι, ἀλλ' οἶμαί σε οὐδὲν ἡττον ἔχειν εἰπεῖν, ὅποτε
 στρατηγεῖν ἢ ὅποτε παλαίειν ἤρξω μανθάνειν καὶ
 πολλὰ μὲν οἶμαί σε τῶν πατρῶων στρατηγημάτων
 παρεληφότα διασώζειν²⁸, πολλὰ δὲ πανταχόθεν συν-
 ἐνηνοχέειν, ὅπόθεν οἷόν τε ἦν μαθεῖν τι ὠφέλιμον εἰς
 στρατηγίαν. 23. Οἶμαι δέ σε πολλὰ μεριμνᾶν, ὅπως
 μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφε-
 λίων, καὶ εἴαν τι τοιοῦτον αἴσθῃ σεαυτὸν μὴ εἰδότα²⁹,
 ζητεῖν τοὺς ἐπισταμένους ταῦτα, οὔτε δώρων οὔτε
 χαρίτων φειδόμενον, ὅπως μάθῃς παρ' αὐτῶν ἂ μὴ
 ἐπίστασαι, καὶ συνεργοὺς ἀγαθοὺς ἔχῃς. 24. Καὶ ὁ

²⁷ τούτοις. Sc. τοῖς Ἀρείο-
 παγίταις, to be supplied from ἡ
 ἐν Ἀρείῳ πάγῳ βουλή.

²⁸ διασώζειν. "Keep them safe
 to the present time" (did), through
 the whole interval from then to
 now.

²⁹ σεαυτὸν μὴ εἰδότα. The
 more usual construction would

be αἴσθῃ μὴ εἰδῶν (like εἶδα
 ὧν, κ.τ.λ., the subject of the
 participle and verb being the
 same). But perhaps σεαυτὸν is
 used for the sake of the opposi-
 tion to τοὺς ἐπισταμένους. Μὴ
 is used, and not οὐ, because
 the whole clause is hypothetical,
 depending on εἴαν.

Περικλῆς· Οὐ λανθάνεις με, ὦ Σώκρατες, ἔφη, ὅτι οὐδ' οἰόμενός²⁵ με τούτων ἐπιμελεῖσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδάσκειν, ὅτι τὸν μέλλοντα στρατηγεῖν τούτων ἀπάντων ἐπιμελεῖσθαι δεῖ· ὁμολογῶ μέντοι καὶ γὰρ σοι ταῦτα. 25. Τοῦτο δ', ἔφη, ὦ Περικλῆς, κατανενόηκας, ὅτι πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα καθήκοντα ἐπὶ τὴν Βοιωτίαν, δι' ὧν εἰς τὴν χώραν εἰσοδοὶ στεναί τε καὶ προσάντεις εἰσὶ καὶ ὅτι μέση διέζωσται ὄρεσιν ἐρυμνοῖς; Καὶ μάλα, ἔφη. 26. Τί δέ; σὺ ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλέως χώρα κατέχοντες ἐρυμνὰ πάνυ χωρία καὶ κούφως ὀπλισμένοι δύνανται πολλὰ μὲν τὴν βασιλέως χώραν καταθέοντες κακοποιεῖν, αὐτοὶ δὲ ζῆν ἐλεύθεροι; Καὶ τοῦτό γ', ἔφη, ἀκούω. 27. Ἀθηναίους δ' οὐκ ἂν οἶε, ἔφη, μέχρι τῆς ἐλαφρᾶς ἡλικίας²⁶ ὀπλισμένους κουφοτέροις ὅπλοις καὶ τὰ προκείμενα τῆς χώρας ὄρη κατέχοντας βλαβεροὺς μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβολὴν τοῖς πολίταις τῆς χώρας κατεσκευάσθαι; Καὶ ὁ Περικλῆς Πάντ' οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ταῦτα χρήσιμα εἶναι. 28. Εἰ τοίνυν, ἔφη ὁ Σωκράτης, ἀρέσκει σοι ταῦτα, ἐπιχείρει αὐτοῖς, ὦ ἄριστε· ὅ,τι μὲν γὰρ ἂν τούτων καταπράξης, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν, εἰ δὲ τι ἀδυνατῆς, οὔτε τὴν πόλιν βλάψεις οὔτε σεαυτὸν καταισχυνεῖς.

²⁵ οὐδ' οἰόμενος. "Not so much as supposing that," &c. Socrates did not really think Pericles was taking the steps mentioned, but only pretended to think so, in order to point out what he ought to do. Below, the present ἀκούω is "I do continually hear this."

²⁶ μέχρι τῆς ἐλαφρᾶς ἡλικίας.

"While their age retains its agility." He no doubt refers to the περίελοι or militia, consisting of youths from eighteen to twenty, whose service was confined to Attica. Below, καταπράξει is "you succeed in carrying out thoroughly," "you entirely succeed in."

CHAPTER VI.

1. Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτ' ἐπεχείρει δημηγορεῖν ἐπιθυμῶν προστατεύειν τῆς πόλεως, οὐδέπω εἰκοσιν ἔτη γεγονώς, ὄντων ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς ἐδύνατο παῦσαι²² ἔλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον ὄντα, Σωκράτης δὲ εὖνους ὦν αὐτῷ διὰ τε Χαρμίδην τὸν Γλαύκωνος καὶ διὰ Πλάτωνα μόνος ἔπαυσεν· 2. ἐντυχὼν γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἐθελῆσαι²³ ἀκούειν τοιάδε λέξας κατέσχευεν ὦ Γλαύκων, ἔφη, προστατεύειν ἡμῖν διανενοῆσαι τῆς πόλεως; Ἐγώ, ἔφη, ὦ Σώκρατες. Νῆ Δί', ἔφη, καλὸν γάρ, εἴπερ τι καὶ ἄλλο τῶν ἐν ἀνθρώποις· δῆλον γάρ, ὅτι, ἐὰν τοῦτο διαπράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν ὅτου ἂν ἐπιθυμῇς, ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπαρεῖς δὲ τὸν πατρῷον οἶκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομαστός δ' ἔσῃ πρῶτον μὲν ἐν τῇ πόλει, ἔπειτα ἐν τῇ Ἑλλάδι, ἴσως δὲ ὥσπερ Θεμιστοκλῆς²⁴ καὶ ἐν τοῖς βαρβάροις, ὅπου δ' ἂν ᾖς, πανταχοῦ περίβλεπτος ἔσῃ. 3. Ταῦτ' οὖν ἀκούων ὁ Γλαύκων ἐμεγαλύνετο καὶ ἡδέως παρέμενε. Μετὰ δὲ ταῦτα ὁ Σωκράτης· Οὐκοῦν, ἔφη, τοῦτο μὲν, ὦ Γλαύκων, δῆλον, ὅτι, εἴπερ τιμᾶσθαι βούλει, ὠφελητέα σοι ἢ πόλις ἐστίν; Πάνυ μὲν οὖν, ἔφη. Πρὸς θεῶν, ἔφη, μὴ τοίνυν ἀποκρίνῃς,

²² παῦσαι. "To stop him from being dragged." The usual construction with παῦσαι is a participle, not an infinitive, although the latter is sometimes found. If an orator was distasteful to his hearers in the assembly, he was hooted down until he retired, or the τοξόται removed him. Schneider quotes Plato, Protag. 319 C, καταγελασσι ἕως ἄν ἡ αὐτὸς ἀποστῇ ἢ εἰ τοξόται αὐτὸν ἀφέλκωσιν.

²³ εἰς τὸ ἐθελῆσαι. "He checked him, after speaking as follows, with a view to his becoming willing (ἐθελῆσαι) to listen." Below, ἡμῖν is the dative of the indirect object, "for our good," or the like.

²⁴ Θεμιστοκλῆς. Cf. Thucyd. i. 138 for the reputation of Themistocles amongst the Persians, γίνεσθαι παρ' αὐτῷ μέγας καὶ δεσπότης πᾶσι τοῖς Ἕλλησιν, κ.τ.λ.

ἀλλ' εἶπον ἡμῖν. ἐκ τίνος ἄρξῃ τὴν πόλιν εὐεργετεῖν ; 4. Ἐπεὶ δὲ ὁ Γλαύκων διεσιώπησεν, ὥς ἂν τότε³⁵ σκοπῶν, ὁπόθεν ἄρχοιτο Ἄρ', ἔφη ὁ Σωκράτης, ὥσπερ, φίλου οἶκον εἰ αὐξῆσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροίης ἂν ποιεῖν, οὕτω καὶ τὴν πόλιν πειράσῃ πλουσιωτέραν ποιῆσαι ; Πάνυ μὲν οὖν, ἔφη. 5. Οὐκοῦν πλουσιωτέρα γ' ἂν εἴη προσόδων αὐτῇ πλειόνων γενομένων ; Εἰκὸς γοῦν, ἔφη. Δέξον δὴ, ἔφη, ἐκ τίνων νῦν αἱ πρόσοδοι τῇ πόλει καὶ πόσαι τινές εἰσι ; δῆλον γάρ, ὅτι ἔσκεψαι, ἵνα, εἰ μὲν τινες αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, εἰ δὲ παραλείπονται³⁶, προσπορίσῃς. Ἀλλὰ μὰ Δί', ἔφη ὁ Γλαύκων, ταῦτά γε οὐκ ἐπέσκεμμαι. 6. Ἄλλ', εἰ τοῦτο, ἔφη, παρέλπιες, τὰς γε δαπάνας τῆς πόλεως ἡμῖν εἰπέ· δῆλον γάρ, ὅτι καὶ τούτων³⁷ τὰς περιττὰς ἀφαιρεῖν διανοῇ. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐδὲ πρὸς ταῦτά πω ἐσχόλασα. Οὐκοῦν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα· πῶς γὰρ οἷόν τε μὴ εἰδότα γε τὰ ἀναλώματα καὶ τὰς προσόδους ἐπιμεληθῆναι τούτων ; 7. Ἄλλ', ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι καὶ ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν. Νῆ Δία, σφόδρα γ', ἔφη ὁ Σωκράτης, εἰάν τις αὐτῶν κρείττων ἢ ἥττων δὲ

³⁵ ὥς ἂν τότε. Sc. ὥς ἂν διασιωπήσῃς τότε σκοπῶν, where σκοπῶν is equivalent to εἰ σκοποῖς. Cf. III. viii. 1, ἀλλ' ὥς ἂν πεπεισμένοι ; sc. ὥς ἂν ἀποκρίναιτο εἰ πεπεισμένοι εἴησαν. Cf. also II. vi. 38, ὥς ἂν στρατηγικῶς ἐπιτρέψαι, sc. ὥς ἂν ἐπιτρέψῃς σοι στρατηγικῶς ὄντι (εἰ στρατηγικὸς εἴης).

³⁶ εἰ δὲ παραλείπονται. "And if any are altogether passed over, you may add them to our other resources" (πρός). The main revenues at Athens were derived from the

states (φόροι), excise and customs, mines, public lands, judicial fines (πρυτανεία). The average amount was two thousand talents (Aristoph. *Vespæ* 66).

³⁷ καὶ τούτων. The καὶ is to be taken with the whole sentence, "you also intend to," &c. The καὶ refers back to the previous sentence, εἰ μὲν τινες ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, you intend to increase the revenues, and also to cut down expenses. Below, in ἐπιμεληθῆναι τούτων, the pronoun although plural means τοῦ πλουσιωτέραν τὴν πόλιν ποιεῖν.

ὦν καὶ τὰ ὄντα προσαποβάλοι³⁸ ἄν. Ἀληθῆ λέγεις, ἔφη. 8. Οὐκοῦν, ἔφη, τὸν γε βουλευσόμενον πρὸς οὐστυνας δεῖ πολεμεῖν τήν τε τῆς πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεῖ, ἵνα, εἰ μὲν ἡ τῆς πόλεως κρείττων ᾖ, συμβουλεύῃ ἐπιχειρεῖν τῷ πολέμῳ, εἰ μὲν δὲ ἡττων τῶν ἐναντίων³⁹, εὐλαβεῖσθαι πείθῃ. Ὁρθῶς λέγεις, ἔφη. 9. Πρῶτον μὲν τοίνυν, ἔφη, λέξον ἡμῖν τῆς πόλεως τήν τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν, εἶτα τὴν τῶν ἐναντίων. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐκ ἂν ἔχοιμί σοι οὕτως γε ἀπὸ στόματος εἰπεῖν. Ἀλλ', εἰ γέγραπταί σοι, ἐνεγκε, ἔφη πάνυ γὰρ ἡδέως ἂν τοῦτο ἀκούσαιμι. Ἀλλὰ μὰ τὸν Δί', ἔφη, οὐδὲ γέγραπταί μοί πω. 10. Οὐκοῦν, ἔφη, καὶ περὶ πολέμου συμβουλεύειν τήν γε πρώτην⁴⁰ ἐπισχῆσομεν ἴσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν ἄρτι ἀρχόμενος τῆς προστατείας οὐπω ἐξήτακας. Ἀλλά τοι περὶ γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι μεμέληκε, καὶ οἶσθα, ὅπόσαι τε φυλακαὶ ἐπικairoi εἰσι καὶ ὅπόσαι μή, καὶ ὅποσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ ὅποσοι μή εἰσι, καὶ τὰς μὲν ἐπικαίρους φυλακὰς συμβουλεύσειν⁴¹ μεῖζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν. 11. Νῆ Δί', ἔφη ὁ Γλαυκῶν, ἀπάσας μὲν οὖν⁴² ἔγωγε, ἐνεκά γε τοῦ οὕτως αὐτὰς

³⁸ προσαποβάλοι. "Would, besides (not getting any thing), lose even what he has."

³⁹ τῶν ἐναντίων. So. τῆς τῶν ἐναντίων, but the strictly correct form of expression is not always observed. Cf. III. v. 4, ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς (πρὸς τὴν τῶν Βοιωτῶν). So in Latin, "Plus in amore valet Minnervi versus Homero" (versus Homeri).

⁴⁰ τὴν γε πρώτην. "At all events just at first." Ὅσον or some word of the kind must be supplied. Cf. Demosth. Olynth.

iii. (p. 29), τοῦθ' ἱκανὸν προλαβεῖν ἡμῖν εἶναι τὴν πρώτην. Below, καὶ διὰ τὸ μέγεθος seems to be, "owing to their extent, as well as for other reasons" (καί), where αὐτῶν probably refers to the land and sea forces.

⁴¹ συμβουλεύσειν. This, I think, depends on οἶδα, so that οἶδα συμβουλεύσειν is put for οἶδα ὅτι συμβουλεύσεις. With an infinitive γινώσκω rather has the sense of "considering," "holding an opinion," than of "knowing."

⁴² ἀπάσας μὲν οὖν. For the corrective force of μὲν οὖν see

φυλάττεσθαι, ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας⁴³. Ἐὰν δέ τις ἀφέλῃ γ', ἔφη, τὰς φυλακάς, οὐκ οἶει καὶ ἀρπάζειν ἐξουσίαν ἔσεσθαι τῷ βουλομένῳ; ἀτάρ, ἔφη, πότερον ἐλθὼν αὐτὸς ἐξήτακας τοῦτο, ἢ πῶς οἶσθα, ὅτι κακῶς φυλάττονται; Εἰκάζω, ἔφη. Οὐκουν, ἔφη, καὶ περὶ τούτων, ὅταν μηκέτι εἰκάζωμεν, ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλευόμεν;⁴⁴ Ἰσως, ἔφη ὁ Γλαύκων, βέλτιον. 12. Εἰς γε μήν, ἔφη, τὰργύρια οἶδ' ὅτι οὐκ ἀφῖξαι, ὥστ' ἔχειν εἰπεῖν, διότι νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γὰρ οὖν ἐλήλυθα⁴⁵, ἔφη. Καὶ γὰρ νῆ Δί', ἔφη ὁ Σωκράτης, λέγεται βαρὺ τὸ χωρίον⁴⁶ εἶναι, ὥστε, ὅταν περὶ τούτου δέῃ συμβουλεύειν, αὕτη σοι ἡ πρόφασις ἀρκέσει. Σκώπτομαι, ἔφη ὁ Γλαύκων. 13. Ἄλλ' ἐκείνου γέ τοι, ἔφη, οἶδ' ὅτι οὐκ ἡμέληκας, ἀλλ' ἔσκεψαι, καὶ πόσον χρόνον ἱκανός ἐστιν ὁ ἐκ τῆς χώρας γυγνόμενος σῖτος διατρέφειν τὴν πόλιν, καὶ πόσου εἰς τὸν ἐνιαυτὸν προσδέεται⁴⁷, ἵνα μὴ τοῦτό γε λάθῃ σέ ποτε ἡ πόλις ἐνδεὴς γενομένη, ἀλλ' εἰδὼς ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλεύων τῇ πόλει βοηθεῖν τε καὶ σώζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων, παμμέγεθες πρᾶγμα, εἵγε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεήσει. 14. Ἀλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδ' ἂν

above, II. vii. 5. The construction is ἀπάσαι μὲν οὖν ἔγωγε συμβουλεύσω ἀφαιρεῖν. Translate, "Nay, rather, I will advise the removal of all, on the ground at least of their being," &c.

⁴³ τὰ ἐκ τῆς χώρας. The preposition ἐκ is due to the general idea of removal, and the expression is a brief one for τὰ ἐν τῇ χώρᾳ κλέπτεσθαι ἐξ αὐτῆς. Cf. Thucyd. vi. 7, ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὀρνέων.

⁴⁴ Οὐ γὰρ οὖν ἐλήλυθα. Cf. III. iii. 2, ἔστι γὰρ οὖν. The force of οὖν in such cases is "certainly,"

"assuredly," when the fact stated cannot be disputed.

⁴⁵ βαρὺ τὸ χωρίον. "(And no wonder) for certainly (καὶ γάρ) the place (the mines) is unhealthy." Here καὶ qualifies γάρ.

⁴⁶ προσδέεται. The subject is ἡ πόλις, supplied from τὴν πόλιν. Translate, "and how much more besides (πρός) the city wants." In the next clause, τοῦτο is the accusative after ἐνδεής, apparently the one of locality before spoken of, as in phrases like ἀγαθὸς τὰ πολεμικά.

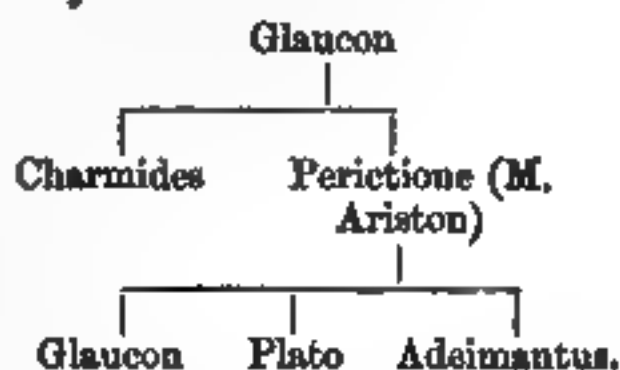
τὸν ἑαυτοῦ ποτε οἶκον καλῶς τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται, ὧν προσδέεται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει· ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκιῶν⁴⁷ συνέστηκε, χαλεπὸν δέ ἐστιν ἅμα τοσούτων οἴκων ἐπιμελεῖσθαι, πῶς οὐχ ἓνα, τὸν τοῦ θείου, πρῶτον ἐπειράθης αὐξῆσαι; δέεται δέ· κἂν μὲν τοῦτον δύνῃ, καὶ πλείοσιν ἐπιχειρήσεις· ἓνα δὲ μὴ δυνάμενος⁴⁸ ὠφελῆσαι, πῶς ἂν πολλοὺς γε δυνηθείης; ὥσπερ εἴ τις ἐν τάλαντον μὴ δύναίτο φέρειν, πῶς οὐ φανερόν, ὅτι πλείω γε φέρειν οὐδ' ἐπιχειρητέον αὐτῷ;
 15. 'Αλλ' ἔγωγ', ἔφη ὁ Γλαῦκων, ὠφελοίην ἂν τὸν τοῦ θείου⁴⁹ οἶκον, εἴ μοι ἐθέλοι πείθεσθαι. Εἶτα, ἔφη ὁ Σωκράτης, τὸν θεῖον οὐ δυνάμενος πείθειν, 'Αθηναίους πάντας μετὰ τοῦ θείου νομίζεις δυνησέσθαι ποιῆσαι πείθεσθαί σοι; 16. Φυλάττου, ἔφη, ὦ Γλαῦκων, ὅπως μὴ τοῦ εὐδοξεῖν ἐπιθυμῶν εἰς τὸνναντίον ἔλθῃς· ἡ οὐχ ὁρᾷς, ὥς σφαλερόν ἐστι τὸ ἂ μὴ οἶδέ τις, ταῦτα λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἶσθα τοιούτους, οἷοι φαίνονται⁵⁰ καὶ λέγοντες ἂ

⁴⁷ ἡ μυρίων οἰκιῶν. Οἰκίαι here are houses, οἰκαὶ families. The average number of persons to each house in the chief towns of England is about seven probably. This would give a population of only 70,000. But from the large number of slaves kept by the well-to-do, it is evident that the average number to a house must be greatly enlarged, but to what extent is a matter of guess-work. Clinton assumes twelve, and this would give 120,000, to which he adds 40,000 more for Peiræus and the other harbours. Boeckh makes the total 180,000; Col. Leake, I believe, about 190,000.

⁴⁸ μὴ δυνάμενος. "Supposing you are not (μὴ) able." Οὐ δυνά-

μενος would be, "since you are unable," assuming his inability to be a fact, which the other form does not.

⁴⁹ τὸν τοῦ θείου. Sc. Charmides, as will be seen from the subjoined table:—



⁵⁰ οἷοι φαίνονται. This explains τοιούτους, "whom you know to be such,—such, I mean, as are seen," &c. The genitive

μὴ ἴσασι καὶ πράττοντες, πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν; καὶ πότερον θαυμάζεσθαι μᾶλλον ἢ καταφρονεῖσθαι; 17. Ἐνθυμοῦ δὲ καὶ τῶν εἰδότην⁵¹ ὅ,τι τε λέγουσι καὶ ὅ,τι ποιοῦσι, καί, ὡς ἐγὼ νομίζω, εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντάς τε καὶ καταφρονουμένους ἐκ τῶν ἀμαθεστάτων. 18. Εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι ἃ βούλει πράττειν· ἐὰν γὰρ ταύτῃ διενέγκας τῶν ἄλλων ἐπιχειρῆς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι, εἰ πάννυ ραδίως τύχοις ὧν ἐπιθυμεῖς.

CHAPTER VII.

1. Χαρμίδην δὲ τὸν Γλαύκωνος ὄρων ἀξιόλογον μὲν ἄνδρα ὄντα καὶ πολλῷ δυνατώτερον τῶν τὰ πολιτικά τότε πραττόντων, ὁκνοῦντα δὲ προσιέναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι. Εἰπέ μοι, ἔφη, ὦ Χαρμίδη, εἴ τις ἱκανὸς ὧν τοὺς στεφανίτας ἀγῶνας νικᾷν⁵² καὶ διὰ τοῦτο αὐτός τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν μὴ

τῶν ἄλλων depends on ὅσους. But see Breitenbach's note on the passage.

⁵¹ καὶ τῶν εἰδότην. Sauppe makes ὅ,τι τε λέγουσι, κ.τ.λ. depend on ἐνθυμοῦ, not on εἰδότην, which I can hardly think right. The construction seems to have been altered in the writing. If it had run ἐνθυμοῦ τῶν εἰδότην ὅ,τι οἱ μὲν εὐδοκιμοῦντες ἐκ τῶν μάλιστα ἐπισταμένων εἰσίν, then the real object after ἐνθυμοῦ would have been ὅ,τι οἱ μὲν . . . εἰσίν; "re-

flect on the fact that . . . as belonging to those who know." Instead of this the form is altered into ἐνθυμοῦ καὶ εὐρήσεις, κ.τ.λ.

⁵² ἀγῶνας νικᾷν. This is really a cognate accusative, like νίκην νικᾷν, and similar to νικᾷν Ὀλύμπια and the like forms. Ἀγὼν στεφανίτης is one where a wreath was the guerdon, opposed to one where the prize bore a money value (θεματικός). For ποῖόν τινα see I. i. 1 (τοιόδε τις).

θέλοι ἀγωνίζεσθαι, ποῖόν τινα τοῦτον νομίζοις ἂν τὸν ἄνδρα εἶναι; Δῆλον ὅτι, ἔφη, μαλακόν τε καὶ δειλόν. 2. Εἰ δέ τις, ἔφη, δυνατὸς ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τὴν τε πόλιν αὔξειν καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι ὀκνοίῃ δὴ⁵² τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο; Ἴσως, ἔφη, ἀτὰρ πρὸς τί με ταῦτ' ἐρωτᾷς; Ὅτι, ἔφη, οἶμαί σε δυνατὸν ὄντα ὀκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα⁵³ ὢν ἀνάγκη σοι μετέχειν πολίτῃ γε ὄντι. 3. Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγιγνώσκεις; Ἐν ταῖς συνουσίαις, ἔφη, αἷς σύνει⁵⁴ τοῖς τὰ τῆς πόλεως πράττουσι καὶ γάρ, ὅταν τι ἀνακοινῶνταί σοι, ὁρῶ σε καλῶς συμβουλεύοντα, καὶ ὅταν τι ἁμαρτάνωσιν, ὀρθῶς ἐπιτιμῶντα. 4. Οὐ ταῦτόν ἐστιν, ἔφη, ὦ Σώκρατες, ἰδίᾳ τε διαλέγεσθαι καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ μήν, ἔφη, ὃ γε ἀριθμεῖν δυνάμενος οὐδὲν ἥττον ἐν τῷ πλήθει ἢ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνας⁵⁵ ἄριστα κιθαρίζοντες, οὗτοι καὶ ἐν τῷ πλήθει κρατιστεύουσιν. 5. Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ ὁρᾷς ἔμφυτά τε ἀνθρώποις ὄντα καὶ πολλῷ μᾶλλον ἐν τοῖς ὄχλοις ἢ ἐν ταῖς ἰδίαις ὁμιλίαις παριστάμενα; Καὶ σέ γε διδάξων, ἔφη, ὥρμημαι, ὅτι οὔτε τοὺς φρονιμωτάτους⁵⁷ αἰδούμενος οὔτε τοὺς ἰσχυροτάτους φοβού-

⁵² ὀκνοίῃ δὴ. "Should be absolutely reluctant." Δὴ seems only used to give emphasis to ὀκνεῖν, just as it occurs with superlatives, πλεῖστοι δὴ, κ.τ.λ.

⁵³ καὶ ταῦτα. Sc. καὶ ταῦτα ("and that too") ἐπιμελεῖσθαι τούτων ὢν, κ.τ.λ. For the next words cf. I. iii. 10.

⁵⁴ αἷς σύνει. Cf. II. i. 32, παρ' ἀνθρώποις οἷς προσήκει. In the next words καὶ corresponds to καὶ in καὶ ὅταν τι ἁμαρτάνωσιν.

⁵⁵ κατὰ μόνας. "Alone," sup-
plying perhaps χάρας. Cf. Thucyd.

i. 87, ὅπως κατὰ μόνας ἀδικῶσι.

⁵⁷ ὅτι οὔτε τοὺς φρονιμωτάτους. "I am bent," says Socrates, "on showing you that you feel too bashful to speak amongst the foolish, although you cannot be in the position of feeling bashful before the wise, or timid before the strong, for the assembly is made up of those who are neither. There are in it no wise men before whom you might feel bashful, nor strong before whom you might feel alarmed." It is perfectly true, nevertheless, that a

μενος ἐν τοῖς ἀφρονεστάτοις, τε καὶ ἀσθενεστάτοις αἰσχύνῃ λέγειν. 6. Πότερον γὰρ τοὺς γυναφεῖς αὐτῶν ἢ τοὺς σκυτεῖς ἢ τοὺς τέκτονας ἢ τοὺς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους⁵⁸ καὶ φροντίζοντας, ὅ,τι ἐλάττονος πριόμενοι πλείονος ἀποδῶνται, αἰσχύνῃ; ἐκ γὰρ τούτων ἀπάντων ἡ ἐκκλησία συνίσταται. 7. Τί δὲ οἶει διαφέρειν ὃ σὺ ποιεῖς ἢ τῶν ἀσκητῶν⁵⁹ ὄντα κρείττω τοὺς ἰδιώτας⁶⁰ φοβεῖσθαι; οὐ γὰρ τοῖς πρωτεύουσιν ἐν τῇ πόλει, ὧν ἔνιοι καταφρονουσί σου, ῥαδίως διαλεγόμενος καὶ τῶν ἐπιμελομένων τοῦ τῇ πόλει διαλέγεσθαι πολὺ περιών⁶¹ ἐν τοῖς μηδὲ πώποτε φροντίσασι τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιν ὁκνεῖς λέγειν δεδιώς, μὴ καταγελασθῇς; 8. Τί δ'; ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὀρθῶς λεγόντων καταγελᾶν; Καὶ γὰρ οἱ ἕτεροι, ἔφη διὸ καὶ θαυμάζω σου⁶², εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος, τοῦτοίς δὲ⁶³ μηδένα τρόπον οἶει δυνήσεσθαι προσενεχθῆναι.

person may be, and feel, superior to each unit in an assembly, and yet be afraid to address them collectively. There is the chance of failure present to the speaker, and the mysterious influence of numbers. There are some remarks on the subject in "Remains of Archbishop Whately."

⁵⁸ μεταβαλλομένους. "Those who barter goods," distinguished from the merchants who cross the seas with their merchandise.

⁵⁹ ἢ τῶν ἀσκητῶν. The sense of comparison inherent in διαφέρει accounts for the use of ἢ. Cf. III. ii. 14, τηνικαῦτα γὰρ πολλὸν διαφέρει τὰ ἀντὶ δῶρα ἢ πρὶν ἐπιθυμῆσαι δίδεσθαι. With ἀσκητῶν supply τινῶν.

⁶⁰ ἰδιώταις. Ἰδιώτης is used, like our "layman," as opposed to

a professional. Cf. Thucyd. vi. 72, ἰδιώταις ὡς εἰπεῖν χειροτέχναις ἀνταγωνισαμένοις, "laymen against craftsmen in war."

⁶¹ πολλὸν περιών. "Being greatly superior to." Cf. Xen. Anab. I. ix. 24, τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων. Below, in καὶ γὰρ οἱ ἕτεροι, καὶ is to be joined with οἱ ἕτεροι, "for the others as well as those in the assembly." "The others" are those with whom he is brought into contact privately (see above, § 3).

⁶² θαυμάζω σου. The object after θαυμάζω is the whole clause, εἰ . . . προσενεχθῆναι. See note on III. vi. 17, under τῶν εἰδόντων.

⁶³ τοῦτοίς δέ. The δέ is superfluous, a participle only having preceded (χειρούμενος). Cf. Plato de Repub. 893 E, εἰσέως μὲν τοῦ

9. ὦγαθέ, μὴ ἀγνόει, σεαυτὸν μηδὲ ἁμάρτανε ἃ οἱ πλείστοι ἁμαρτάνουσιν· οἱ γὰρ πολλοὶ ὥρμηκότες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἐξετάζειν· μὴ οὖν ἀπορρήθῃμιν τούτου, ἀλλὰ διατείνου μάλλον πρὸς τὸ σεαυτῷ προσέχειν καὶ μὴ ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σέ βέλτιον ἔχειν τούτων γὰρ καλῶς ἐχόντων οὐ μόνον οἱ ἄλλοι πολῖται, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς σὺ οὐκ ἐλάχιστα ὠφελήσῃ.

CHAPTER VIII.

1. Ἀριστίππου δ' ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, ὥσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἠλέγχετο, βουλόμενος τοὺς συνόντας ὠφελεῖν ὁ Σωκράτης ἀπεκρίνατο, οὐχ ὥσπερ οἱ φυλαττόμενοι, μή πη ὁ λόγος ἐπαλλαχθῇ⁶¹, ἀλλ' ὡς ἂν πεπεισμένοι μάλιστα πράττειν τὰ δέοντα. 2. Ὁ μὲν γὰρ αὐτὸν ἤρετο, εἴ τι εἰδείῃ ἀγαθόν, ἴνα, εἴ τι εἴποι τῶν τοιούτων, οἷον ἡ σιτίου ἡ ποτοῦ ἡ χρήματα ἡ ὑγίειαν ἡ ῥώμην ἡ τόλμαν, δεικνύοι δὴ⁶² τοῦτο κακὸν ἐνίστε διν ὁ δὲ εἰδώς, ὅτι, εἴαν τι

θεοὺς δοῦναι ἐλόντας τὴν Τροίαν αὐτοὺς δὲ σωθῆναι. Buttmann in his remarks on δέ in *apodosis* at the end of his edition of the speech against Midias, quotes also Thucyd. i. 67, φανερώς μὲν οὐ πρεσβεύμενοι, κρύφα δὲ ἐνῆγον τὸν πόλεμον; but this seems dubious, as κρύφα may be singly opposed to φανερώς οὐ πρεσβεύμενοι, so that ἐνῆγον applies to both clauses.

⁶¹ ἐπαλλαχθῇ. "Should get into a difficulty," "become ambiguous." People who are arguing for argument's sake, are careful not to say any thing which may

cut both ways, and so be turned against them. If Socrates had admitted wealth to be good, for instance, it would have got him into difficulty by reason of the ambiguity of the admission, for wealth is not under all circumstances good. For ὡς ἂν πεπεισμένοι cf. III. vi. 4, under ὡς ἂν τότε σκοπῶν.

⁶² δεικνύοι δὴ. "He might—as of course he could—prove." This does not seem to be the same use of δὴ as in III. vii. 2, δκνοίη δὴ, for I do not see that δεικνύοι admits of any emphasis. It rather

ἐνοχλῇ ἡμᾶς, δεόμεθα τοῦ παύσοντος, ἀπεκρίνατο ἥπερ καὶ ποιεῖν⁶⁶ κράτιστον· 3. Ἄρά γε, ἔφη, ἐρωτᾷς με, εἴ τι οἶδα πυρετοῦ ἀγαθόν; Οὐκ ἔγωγ', ἔφη. Ἄλλ' ὀφθαλμίας; Οὐδὲ τοῦτο. Ἄλλὰ λιμοῦ; Οὐδὲ λιμοῦ. Ἄλλὰ μὴν, ἔφη, εἰγ' ἐρωτᾷς με, εἴ τι ἀγαθόν οἶδα, δ μηδενὸς ἀγαθόν ἐστίν, οὔτ' οἶδα, ἔφη, οὔτε δέομαι⁶⁷.

4. Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτόν, εἴ τι εἰδεῖν καλόν; Καὶ πολλά, ἔφη. Ἀρ' οὖν, ἔφη, πάντα ὅμοια ἀλλήλοις; Ὡς οἶόν τε μὲν οὖν, ἔφη, ἀνομοιώτατα ἔνια. Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἂν εἴη; Ὅτι, νῆ Δί', ἔφη, ἐστὶ μὲν τῷ καλῷ πρὸς δρόμον ἀνθρώπων ἄλλος ἀνόμοιος, καλὸς πρὸς πάλην, ἐστὶ δὲ ἀσπίς, καλὴ πρὸς τὸ προβαλέσθαι, ὡς ἐνὶ ἀνομοιοτάτῃ τῷ ἀκοντίῳ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι. 5. Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνη μοι ἢ ὅτε σε ἠρώτησα, εἴ τι ἀγαθὸν εἰδεῖς. Σὺ δ' οἶει, ἔφη, ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ', ὅτι πρὸς ταῦτά πάντα καλὰ τε καὶ ἀγαθὰ ἐστίν; πρῶτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν ἐστίν, ἔπειτα⁶⁸ οἱ ἄνθρωποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ καλοὶ καὶ ἀγαθοὶ λέγον-

seems used, as often, when an admitted fact is stated. Cf. II. i. 21, *ὅπερ δὴ*, "which, as every one knows."

⁶⁶ *ἥπερ καὶ ποιεῖν*. "As it was also best to do" (sc. to answer); so that *ποιεῖν* is equivalent to *ἀποκρίνασθαι*. *Καί* does not seem to mean any thing here, and indeed, as I have before remarked, after relatives is apparently added mechanically.

⁶⁷ *οὔτε δέομαι*. Sc. *εἰδέναι*. It is to be remarked that here Socrates distinctly asserts the relativity of goodness: a thing is good for something else; in other

words, there is no recognition so far of an abstract, absolute good; a view which Plato would refuse to admit.

⁶⁸ *ἔπειτα*. This corresponds to *πρῶτον μὲν*. Cf. I. ii. 1. Below, *τὸ αὐτό τε λέγονται* is not easy to explain. Perhaps *τὸ αὐτό* is an accusative of locality as it were, like *ἀγαθὸς τὰ παλαιὰ*. If so, the words mean, "are said to be beautiful and good in the self-same point (or quality) and with reference to the same objects." The general doctrine of course is, that use is the measure of beauty.

ται, πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν ἀνθρώπων καλὰ τε καὶ ἀγαθὰ φαίνεται, πρὸς ταῦτα δὲ καὶ τὰλλα πάντα, οἷς ἄνθρωποι χρώνται, καλὰ τε καὶ ἀγαθὰ νομίζεται, πρὸς ἅπερ ἂν εὐχρηστα ᾖ. 6. Ἄρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλὸν ἐστίν; Νῆ Δί', ἔφη, καὶ χρυσῇ γε ἀσπίς αἰσχρόν, ἐὰν πρὸς τὰ ἐαυτῶν ἔργα ὁ μὲν καλῶς πεποιημένος ᾖ, ἡ δὲ κακῶς. Λέγεις σύ, ἔφη, καλὰ τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι; 7. Καὶ νῆ Δί' ἔγωγ', ἔφη, ἀγαθὰ τε καὶ κακὰ· πολλάκις γὰρ τό τε λιμοῦ ἀγαθὸν πυρετοῦ κακὸν ἐστίν, καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακὸν ἐστίν, πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλὸν πρὸς πάλην αἰσχρόν, τὸ δὲ πρὸς πάλην καλὸν πρὸς δρόμον αἰσχρόν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἐστὶ πρὸς ἃ ἂν εὖ ἔχῃ, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἃ ἂν κακῶς.

8. Καὶ οἰκίας λέγων δὲ τὰς αὐτὰς καλὰς τε εἶναι καὶ χρησίμους παιδεύειν ἔμουγ' ἐδόκει, οἷας χρὴ οἰκοδομεῖσθαι. Ἐπεσκόπει δὲ ὧδε Ἄρά γε τὸν μέλλοντα οἰκίαν οἷαν χρὴ ἔχειν τοῦτο δεῖ μηχανᾶσθαι, ὅπως ἡδίστη τε ἐνδιαιτᾶσθαι καὶ χρησιμωτάτη ἔσται; τούτου δὲ ὁμολογουμένου 9. Οὐκ οὐν ἡδὺ μὲν θέρους ψυχρινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεινὴν; ἐπειδὴ δὲ καὶ τοῦτο συμφαῖεν⁶⁹. Οὐκ οὐν ἐν ταῖς πρὸς μεσημβρίαν βλέπουσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστώδας ὑπολάμπει⁷⁰, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει; Οὐκ οὐν εἰ γε καλῶς ἔχει ταῦτα οὕτω γίνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος

⁶⁹ συμφαῖεν. For the optative cf. I. ii. 57, ἐπειδὴ ὁμολογήσαιτο.

⁷⁰ ὑπολάμπει. "Shines underneath," I suppose because in winter the sun moves through the heaven at a less elevation

above the horizon than in the summer. A house should be high towards the south to catch as much of the winter sun as possible,—in the summer, if the sun was overhead, a low and a high dwelling would be all one.

μὴ ἀποκλείηται, χθαμαλώτερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι; 10. ὥς δὲ συνελόντι⁷¹ εἰπεῖν, ὅποι πάσας ὥρας αὐτός τε ἂν ἡδίστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τιθοῖτο, αὕτη ἂν εἰκότως ἡδίστη τε καὶ καλλίστη οἴκησις εἴη· γραφαὶ δὲ καὶ ποικιλίαι⁷² πλείονας εὐφροσύνας ἀποστεροῦσιν ἢ παρέχουσι. Ναοῖς γε μὴν καὶ βωμοῖς χώραν ἔφη εἶναι πρεπωδεστάτην, ἥτις ἐμφανεστάτη οὔσα ἀστιβεστάτη εἴη· ἡδὺ μὲν γὰρ ἰδόντας προσεύξασθαι, ἡδὺ δὲ ἀγνώως ἔχοντας⁷³ προσιέναι.

CHAPTER IX.

1. Πάλιν δὲ ἐρωτώμενος, ἡ ἀνδρία πότερον εἴη δακτὸν ἢ φυσικόν; Οἶμαι μὲν⁷⁴, ἔφη, ὥσπερ σῶμα σώματος ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω καὶ ψυχὴν ψυχῆς ἐρρώμενεστέραν πρὸς τὰ δεινὰ φύσει γίνεσθαι· ὁρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλμη. 2. Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ μελέτῃ πρὸς ἀνδρίαν αὐξέσθαι· δῆλον μὲν γάρ, ὅτι Σκύθαι καὶ Θρᾷκες οὐκ ἂν τολμήσειαν ἀσπίδας καὶ δόρατα λαβόντες Λακεδαιμονίοις διαμάχεσθαι, φανερόν δέ, ὅτι

⁷¹ συνελόντι. "And to speak as would suit one who embraces the whole matter into one sentence," i. e. "to speak briefly." Cf. Thucyd. ii. 40, *συνελών τε λέγω*.

⁷² γραφαὶ δὲ καὶ ποικιλίαι. "Paintings and decorations." As Kühner suggests, to avoid having these injured by the sun, the houses were perhaps so built as to be sheltered from its rays.

⁷³ ἀγνώως ἔχοντας. The mean-

ing of the whole passage seems to be this,—Temples ought to be exposed to view, not shrouded by thick groves, that a man might see them as he approached for prayer, and yet with an access uncrowded, that the worshipper might not be liable to contract any pollution as he drew near from contact with the multitude of a crowded approach.

⁷⁴ Οἶμαι μὲν. For μὲν without δέ to correspond, cf. II. vi. 5.

καὶ Λακεδαιμόνιοι οὐτ' ἂν Θραξὶν ἐν πέλταις¹⁶ καὶ ἄκοντίοις οὔτε Σκύθαις ἐν τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι. 3. Ὅρῳ δ' ἔγωγε καὶ ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει διαφέροντας ἀλλήλων τοὺς ἀνθρώπους καὶ ἐπιμελείᾳ πολὺ ἐπιδιδόντας ἐκ δὲ τούτων δῆλόν ἐστιν, ὅτι πάντας χρὴ καὶ τοὺς εὐφνεστέρους καὶ τοὺς ἀμβλυτέρους τὴν φύσιν, ἐν οἷς ἂν ἀξιόλογοι βούλωνται γενέσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν.

4. Σοφίαν δὲ καὶ σωφροσύνην¹⁷ οὐ διώριζεν, ἀλλὰ τὸν τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινγνώσκοντα χρῆσθαι¹⁷ αὐτοῖς καὶ τὸν τὰ αἰσχρὰ εἰδότα εὐλαβεῖσθαι σοφόν τε καὶ σώφρονα ἔκρινεν. Προσερωτώμενος δέ, εἰ τοὺς ἐπισταμένους μὲν ἂν δεῖ πράττειν, ποιούντας δὲ τάναντία, σοφοὺς τε καὶ ἐγκρατεῖς εἶναι νομίζον. Οὐδέν γε

¹⁶ ἐν πέλταις. For this use of ἐν ("arrayed in," or similar meaning), cf. *Æsch. Prom. Vinc.* 424, στρατὸς δ' ἐν περὶ φραῖσι βρέμων ἐν αἰχμαῖς. Also *Xen. Anab.* V. iii. 8, ἐξέτισσι ἐν ταῖς θπλοῖς ἐγέρετο.

¹⁷ Σοφίαν δὲ καὶ σωφροσύνην. The first of these is an intellectual virtue, the second a moral one. The first implies a scientific knowledge of what virtue consists in; the second, that balance of the passions which enables any one to carry theory into practice. This was the weak side of Socrates' ethics. He believed virtue to consist in knowledge; for he thought that if a man really knew what was right (and the consequences of doing wrong), he would practise it. But this leaves out of sight the enormous influence of the passions. This was his theory; but it is only fair to add that practically he strongly urged the necessity

of keeping down the passions and appetites. But he was, herein, as many others, superior to his own theory. Aristotle (*Nicom. Eth.* VI. xiii. 5) remarks, *Σωκράτης τῇ μὲν ὁρθῇ ἐξήτει, τῇ δ' ἡμάρτανεν ὅτι μὲν γὰρ φρονήσεις ἦτο εἶναι πάσας τὰς ἀρετάς, ἡμάρτανεν, ὅτι δὲ οὐκ ἄνευ φρονήσεως, καλῶς ἔλεγεν.*

¹⁷ χρῆσθαι. The simplest explanation of this infinitive seems to me to be, that it depends on ὥστε omitted. The man who knows what is honourable and good so as to apply his knowledge practically, is both σοφός and σώφρων, an assertion, of course, of the doctrine mentioned in the last note. For the omission of ὥστε cf. II. v. 3, τὸν δὲ πρῆναι μὲν ἂν φίλον μοι εἶναι. There is an irregularity of structure besides in this sentence, for τὸν τὰ μὲν καλὰ, καὶ τὸν τὰ αἰσχρὰ ought to be, τὸν τὰ μὲν καλὰ, τὰ δὲ αἰσχρὰ.

μᾶλλον, ἔφη, ἢ ἀσόφους⁷⁸ τε καὶ ἀκρατεῖς πάντας γὰρ οἶμαι προαιρουμένους ἐκ τῶν ἐνδεχομένων ἃ οἶονται συμφορώτατα αὐτοῖς εἶναι, ταῦτα πράττειν. Νομίζω οὖν τοὺς μὴ ὀρθῶς πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι. 5. Ἐφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι· τὰ τε γὰρ δίκαια⁷⁹ καὶ πάντα, ὅσα ἀρετῇ πράττεται, καλὰ τε καὶ ἀγαθὰ εἶναι· καὶ οὐτ' ἂν τοὺς ταῦτα εἰδότες ἄλλο ἀντὶ τούτων οὐδὲν προελέσθαι, οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν· οὕτω καὶ τὰ καλὰ τε καὶ ἀγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν· ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστὶ. 6. Μανίαν γε μὴν ἐναντίον μὲν ἔφη εἶναι σοφία, οὐ μέντοι γε τὴν ἀνεπιστημοσύνην μανίαν ἐνόμιζε, τὸ δὲ ἀγνοεῖν ἑαυτὸν καὶ μὴ ἃ οἶδε⁸⁰ δοξάζειν τε καὶ οἶεσθαι

⁷⁸ ἀσόφους κ.τ.λ. These words appear to me to be predicates: "I think them no more wise and continent than I think them unwise and incontinent." Others make them subjects, "the persons described above are no more wise, &c., than unwise persons are wise."

⁷⁹ τὰ τε γὰρ δίκαια. The steps in the argument are these: (1) all acts of justice and virtue are beautiful (τὰ τε γὰρ δίκαια . . . ἀγαθὰ εἶναι), (2) those who know what is beautiful will choose it (καὶ οὐτ' ἂν . . . ἁμαρτάνειν), (3) the wise (who do so possess knowledge) will do what is beautiful (οἶδω καὶ . . . ἁμαρτάνειν), (4) but as said in (1), acts of justice and what is beautiful are done by virtue (ἐπεὶ οὖν . . . πράττεται),

(5) therefore justice and all virtue is knowledge (δῆλον ὅτι, κ.τ.λ.). Here it is clear that (4) is incorrectly put; it ought to be merely a repetition of (1), viz. acts of justice and virtue are beautiful, instead of which the assertion is, that acts of justice and all beautiful acts are done by virtue. But Xenophon may have implied that the converse was necessarily true; that if all beautiful acts are done by virtue, all acts of virtue are beautiful, which the strict argument requires.

⁸⁰ καὶ μὴ ἃ οἶδε. This can only be explained by supposing an ellipse, δοξάζειν . . . μὴ ἃ οἶδε (ἀλλ' ἃ μὴ οἶδεν). Stallbaum (Plato, Crito 47 E) quotes Phædo 77 E, μᾶλλον δὲ μὴ ὥς ἡμῶν δεδιότων. In Socrates' opinion,

γυγνώσκειν ἐγγυτάτω⁸¹ μανίας ἐλογίζετο εἶναι τοὺς μέντοι πολλοὺς ἔφη, ἃ μὲν οἱ πλείστοι ἀγνοοῦσι, τοὺς διημαρτηκότας τούτων οὐ φάσκειν μαίνεσθαι, τοὺς δὲ διημαρτηκότας ὧν οἱ πολλοὶ γυγνώσκουσι μαινομένους καλεῖν. 7. εἰάν τε γὰρ τις μέγας οὕτως οἴηται εἶναι, ὥστε κύπτειν τὰς πύλας τοῦ τείχους διεξιὼν, εἰάν τε οὕτως ἰσχυρός, ὥστ' ἐπιχειρεῖν οἰκίας αἵρεσθαι ἢ ἄλλῳ τῷ ἐπιτίθεσθαι τῶν πᾶσι δῆλων ὅτι ἀδύνατά ἐστι, τοῦτον μαίνεσθαι φάσκειν, τοὺς δὲ μικρὸν διαμαρτάνοντας οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι, ἀλλ', ὥσπερ τὴν ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν μεγάλην παράνοϊαν μανίαν αὐτοὺς καλεῖν.

8. Φθόνον δὲ σκοπῶν, ὅ,τι εἴη⁸², λύπην μὲν τινα ἐξεύρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυχίαις οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίαις γυγνομένην, ἀλλὰ μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνιωμένους. Θαυμάζοντων δέ τινων, εἴ τις φιλῶν τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο, ὑπερίμνησκει, ὅτι πολλοὶ οὕτως πρὸς τινὰς ἔχουσιν, ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν, ἀλλὰ βοηθεῖν ἀτυχούσιν, εὐτυχούντων δὲ λυπεῖσθαι τοῦτο δὲ φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς ἡλιθίους δὲ αἰεὶ πᾶσχειν αὐτό.

9. Σχολὴν δὲ σκοπῶν, τί εἴη, ποιοῦντας μὲν τι ὅλως ἅπαντας, σχολάζοντας μέντοι τοὺς πλείστους ἔφη εὐρίσκειν καὶ γὰρ τοὺς πεττεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι πάντας δὲ τούτους ἔφη σχολάζειν

madness was the want of knowledge,—self-knowledge, that is, and ignorance of virtue. The popular notion of madness is serious ignorance of what others know.

⁸¹ ἐγγυτάτω. The adverb is used (like an adjective) as a predicate. Cf. Plato, Leg. 942 C,

τὸν βίον ἀθρόον αἰεὶ καὶ ἅμα καὶ κοινόν.

⁸² ὅ,τι εἴη. Not "what it might be," for that would be εἴη ἔν, but "what it was," the optative being due to the *oratio obliqua*. There is nothing to correspond to μέν in λύπην μὲν except μέντοι.

ἐξεῖναι γὰρ αὐτοῖς ἰέναι πράξοντας⁸³ τὰ βελτίω τούτων ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χεῖρω ἰέναι οὐδένα⁸⁴ σχολάζειν, εἰ δέ τις ἴοι, τοῦτον ἀσχολίας αὐτῷ οὔσης κακῶς ἔφη τοῦτο πράττειν.

10. Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἵρεθέντας, οὐδὲ τοὺς κλήρῳ λαχόντας, οὐδὲ τοὺς βιασάμενους, οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. 11. Ὅποτε γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προστάττειν ὅ,τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπεδείκνυνεν ἔν τε νηϊ⁸⁵ τὸν μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηϊ πάντας πειθομένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγροῦς, καὶ ἐν νόσῳ τοὺς νοσοῦντας, καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦντας, καὶ τοὺς ἄλλους πάντας, οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἂν μὲν αὐτοὶ⁸⁶ ἡγῶνται ἐπίστασθαι ἐπιμελεῖσθαι,—εἰ δὲ μή, τοῖς ἐπισταμένοις οὐ μόνον

⁸³ πράξοντας. For the case cf. I. i. 9.

⁸⁴ ἰέναι οὐδένα. "To change however from better to worse, no one had leisure for that; but if any one did so change, inasmuch as he had no leisure really at his disposal, he did badly." This is obscure. An idle man was one, in the view of Socrates, who was not engaged in some useful occupation; a man who spent his time at dice was idle, for he might have left off gambling, and betaken himself to something useful. If, however, a man was already usefully employed, he could never have "leisure" to take up with what was bad; there was always something useful to turn his hand to, and so,

having no leisure really, his adoption of the worst pursuits was bad. In τοῦτο πράττειν, τοῦτο means τὸ ἰέναι ἐπὶ τὰ χεῖρω, and κακῶς πράττειν is not, as generally, "to be unfortunate," but "to act badly."

⁸⁵ ἐν τε νηϊ. For the absence of the article, and its presence in the next line but one, cf. I. i. 9. Translate, "on ship-board," and "in the ship." Below, τὸν ἐπιστάμενον is used absolutely, the man who has the requisite knowledge.

⁸⁶ ἂν μὲν αὐτοί. This sentence is not completed. Cf. III. i. 9, εἰ μὲν . . . ἐδίδασκεν, εἰ δὲ μή, κ.τ.λ. Here, as there, supply καλῶς ἔχει, "all well and good."

παροῦσι πειθομένους, ἀλλὰ καὶ ἀπόντας μεταπεμπομένους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν· ἐν δὲ ταλασίᾳ καὶ τὰς γυναῖκας ἐπεδείκνυσεν ἀρχούσας τῶν ἀνδρῶν διὰ τὸ τὰς μὲν εἰδέναι, ὅπως χρὴ ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. 12. Εἰ δέ τις πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἔξεστι μὴ πείθεσθαι τοῖς ὀρθῶς λέγουσι· Καὶ πῶς ἂν⁸⁷, ἔφη, ἐξείη μὴ πείθεσθαι ἐπικειμένης γε ζημίας, εἴαν τις τῷ εὖ λέγοντι μὴ πείθεται; ἐν ᾧ γὰρ ἂν τις πράγματι μὴ πείθεται τῷ εὖ λέγοντι, ἀμαρτήσεται δήπου, ἀμαρτάνων δὲ ζημιωθήσεται. 13. Εἰ δὲ φαίη τις τῷ τυράννῳ ἐξείναι καὶ ἀποκτεῖναι τὸν εὖ φρονούντα· Τὸν δὲ ἀποκτείνοντα, ἔφη, τοὺς κρατίστους τῶν συμμάχων οἶει ἀζήμιον γίνεσθαι ἢ ὡς ἔτυχε⁸⁸ ζημιουῖσθαι; πότερον γὰρ ἂν μᾶλλον οἶει σώζεσθαι τὸν ταῦτα ποιοῦντα ἢ οὕτω καὶ τάχιστ'⁸⁹ ἂν ἀπολέσθαι; 14. Ἐρομένου δέ τινος αὐτόν, τί δοκοῖη αὐτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο· Εὐπραξίαν⁹⁰. Ἐρομένου δὲ πάλιν, εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι· Πᾶν μὲν οὖν τοῦναντίον ἔγωγ', ἔφη, τύχην καὶ πράξιν ἡγοῦμαι· τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων εὐτυχίαν οἶμαι εἶναι, τὸ δὲ μαθόντα τε καὶ μελετήσαντά τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦτο ἐπιτηδεύοντες δοκοῦσί μοι εὖ πράττειν. 15. Καὶ ἀρίστους δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς τὰ γεωργικὰ εὖ πράττοντας, ἐν δ' ἰατρείᾳ τοὺς τὰ ἰατρικά, ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά, τὸν δὲ μηδὲν

⁸⁷ Καὶ πῶς ἂν. For the sense of καὶ πῶς ἂν, as distinguished from πῶς καὶ ἂν, see note on I. iii. 10.

⁸⁸ ἢ ὡς ἔτυχε κ.τ.λ. "Or be only slightly harmed." So in I. i. 14, τὰ τυχόντα ξόλα are "common-place stocks."

⁸⁹ καὶ τάχιστ'. "In the very

quickest way possible."

⁹⁰ Εὐπραξίαν. "Well-doing," "the practice of virtue." The word generally means "prosperity." Cf. Thucyd. iii. 39, αἷς ἂν ἀπροσδόκητος εὐπραξία ἔλθῃ. It is distinguished here from εὐτυχία, which is mere good luck.

εὖ πράττοντά οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλή.

CHAPTER X.

1. Ἀλλὰ μὴν καὶ εἴ¹ ποτε τῶν τὰς τέχνας ἔχόντων καὶ ἐργασίας ἕνεκα χρωμένων αὐταῖς διαλέγοιτό τι, καὶ τούτοις ὠφέλιμος ἦν εἰσελθὼν μὲν² γάρ ποτε πρὸς Παρράσιον τὸν ζωγράφον καὶ διαλεγόμενος αὐτῷ· Ἄρα, ἔφη, ὦ Παρράσιε, γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὀρωμένων; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλά, καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινά, καὶ τὰ σκληρὰ καὶ τὰ μαλακά, καὶ τὰ τραχέα καὶ τὰ λεία, καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμιμῆσθε. Ἀληθῆ λέγεις, ἔφη. 2. Καὶ μὴν τά γε καλὰ εἶδη ἀφομοιοῦντες, ἐπειδὴ οὐ ῥάδιον ἐνὶ ἀνθρώπῳ περιτυχεῖν ἀμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; Ποιοῦμεν γάρ, ἔφη, οὕτως. 3. Τί γάρ; ἔφη, τὸ πιθανώτατόν τε καὶ ἡδιστόν τε καὶ φιλικώτατον καὶ ποθεινώτατον καὶ ἐρασμιώτατον ἀπομιμῆσθε τῆς ψυχῆς ἡθός; ἡ οὐδὲ μιμητόν ἐστι τοῦτο; Πῶς γὰρ ἂν, ἔφη, μιμητόν εἴη, ὦ Σώκρατες, ὃ μήτε συμμετρίαν μήτε χρῶμα μήτε ὦν σὺ εἶπας³ ἄρτι μηδὲν ἔχει, μηδὲ ὅλως ὁρατόν ἐστιν; 4. Ἀρ' οὖν, ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς τινος; Ἐμοιγε δοκεῖ, ἔφη. Οὐκ οὖν τοῦτο

¹ καὶ εἴ. The καὶ here does not qualify εἴ so as to mean "even supposing that," putting forward a supposition as improbable; but simply means "also," as does καὶ in καὶ τούτοις. The double use of καὶ in both clauses has been noticed before. Cf. I. vi. 3, ὥστε

καὶ τῶν ἄλλων, οὕτως καὶ σὺ.

² εἰσελθὼν μὲν. To this corresponds πρὸς δὲ Κλείωνα (§ 6). Below, ἐκμιμῆσθε is, "you copy to the life" (ἐκ).

³ ὦν σὺ εἶπας. See the end of § 1 for the qualities mentioned.

γε μιμητὸν ἐν τοῖς ὄμμασιν; Καὶ μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσωπα οἷ τε φροντίζοντες καὶ οἱ μὴ; Μὰ Δί' οὐ δῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γίνονται. Οὐκουν, ἔφη, καὶ ταῦτα δυνατὸν ἀπεικάζειν; Καὶ μάλα, ἔφη. 5. Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον καὶ τὸ σωφρονητικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐστώτων καὶ κινουμένων ἀνθρώπων διαφαίνει⁸⁴. Ἀληθῆ λέγεις, ἔφη. Οὐκουν καὶ ταῦτα μιμητά; Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη, νομίζεις ἥδιον ὁρᾶν τοὺς ἀνθρώπους, δι' ὧν τὰ καλὰ τε καὶ ἀγαθὰ καὶ ἀγαπητὰ ἦθῃ φαίνεται, ἢ δι' ὧν τὰ αἰσχρά τε καὶ πονηρὰ καὶ μισητά; Πολὺ νῆ Δί', ἔφη, διαφέρει, ὦ Σώκρατες.

6. Πρὸς δὲ Κλείωνα τὸν ἀνδριαντοποιὸν εἰσελθὼν ποτε καὶ διαλεγόμενος αὐτῷ "Οτι μὲν, ἔφη, ὦ Κλείτων, ἀλλοίους⁸⁵ ποιεῖς δρομεῖς τε καὶ παλαιστὰς καὶ πύκτας καὶ παγκρατιστάς, ὁρῶ τε καὶ οἶδα· δὲ δὲ μάλιστα ψυχαγωγεῖ διὰ τῆς ὀψέως τοὺς ἀνθρώπους, τὸ ζωτικὸν φαίνεσθαι, πῶς τοῦτο ἐνεργάζῃ τοῖς ἀνδριάσιν; 7. Ἐπεὶ δὲ ἀπορῶν ὁ Κλείτων οὐ ταχὺ ἀπεκρίνατο. Ἀρ', ἔφη, τοῖς τῶν ζώντων εἶδεςιν ἀπεικάζων τὸ ἔργον ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἔφη. Οὐκουν τὰ τε ὑπὸ τῶν σχημάτων⁸⁶ κατασπώ-

⁸⁴ διαφαίνει. "Shines through," as a neuter verb. Cf. Anacreon xlviii. 31, Διαφαινέτω δὲ σαρκῶν ὀλίγον τὸ σῶμ' ἐλέγχον.

⁸⁵ ἀλλοίους. "You make your runners and wrestlers different from each other," i.e. the runner is different in figure, attitude, &c.

from the wrestler, not, I think, the runners different amongst themselves. Below, τὸ ζωτικὸν φαίνεσθαι is explanatory of δ.

⁸⁶ ὑπὸ τῶν σχημάτων. "The parts drawn downwards by the various postures." Below, ἀπειλητικὰ ἀπεικαστέον is equivalent

μενα καὶ τὰ ἀνασπώμενα ἐν τοῖς σώμασι, καὶ τὰ συμ-
πιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ
τὰ ἀνιέμενα ἀπεικάζων ὁμοιότερά τε τοῖς ἀληθινοῖς καὶ
πιθανώτερα ποιεῖς φαίνεσθαι; 8. Πάννυ μὲν οὖν, ἔφη.
Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων τι σωμάτων ἀπο-
μιμῆσθαι οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις; Εἰκὸς
γούν, ἔφη. Οὐκ οὖν καὶ τῶν μὲν μαχομένων ἀπειλητικὰ
τὰ ὄμματα ἀπείκαστέον, τῶν δὲ νενικηκότων εὐφραϊνόν-
μένων ἢ ὄψις μιμητέα; Σφόδρα γ', ἔφη. Δεῖ ἄρα,
ἔφη, τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῷ εἶδει
προσεικάζειν.

9. Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθὼν,
ἐπιδείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὖ εἰργασ-
μένους· Νῆ τὴν Ἥραν, ἔφη, καλὸν γε, ὦ Πιστία, τὸ
εὔρημα τῷ τὰ μὲν⁹⁷ δεόμενα σκέπης τοῦ ἀνθρώπου
σκεπάζειν τὸν θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρήσ-
θαι. 10. Ἀτάρ, ἔφη, λέξον μοι, ὦ Πιστία, διὰ τί
οὔτε ἰσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων
ποιῶν τοὺς θώρακας πλείονος πωλεῖς; Ὅτι, ἔφη, ὦ
Σώκρατες, εὐρυθμοτέρους ποιῶ. Τὸν δὲ ῥυθμόν⁹⁸, ἔφη,
πότῃ μετρῶ ἢ σταθμῷ ἐπιδεικνύων πλείονος τιμῇ;
οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ ὁμοίους οἶμαι σε
ποιεῖν, εἴγε ἀρμόττοντας ποιεῖς. Ἀλλὰ νῆ Δί', ἔφη,
ποιῶ· οὐδὲν γὰρ ὄφελός ἐστι θώρακος ἄνευ τούτου.
11. Οὐκ οὖν, ἔφη, σώματά γε ἀνθρώπων τὰ μὲν εὐρυθμά
ἐστι, τὰ δὲ ἄρρυθμα; Πάννυ μὲν οὖν, ἔφη. Πῶς οὖν,
ἔφη, τῷ ἀρρυθμῷ σώματι ἀρμόττοντα τὸν θώρακα
εὐρυθμον ποιεῖς; Ὡς περ καὶ ἀρμόττοντα⁹⁹, ἔφη ὁ

το ἀπείκαστέον ὥστε ἀπειλητικὰ
εἶναι.

⁹⁷ τῷ τὰ μὲν. "By reason of
its covering those parts of the
wearer (τοῦ ἀνθρώπου) which
need a covering." Τοῦ ἀνθρώπου
is the genitive after τὰ μὲν.

⁹⁸ Τὸν δὲ ῥυθμόν. "The due
proportion" (between the several
parts). Below, after ποιῶ supply
αὐτοὺς ἀρμόττοντας.

⁹⁹ Ὡς περ καὶ ἀρμόττοντα. Sc.
ποιῶ τὸν θώρακα, οὕτως καὶ ποιῶ
εὐρυθμον. By which the artisan

ἀρμόττων γάρ ἐστιν εὐρυθμος. 12. Δοκεῖς μοι, ἔφη ὁ Σωκράτης, τὸ εὐρυθμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς τὸν χρώμενον, ὥσπερ ἂν εἰ¹⁰⁰ φαίης ἀσπίδα, ᾧ ἂν ἀρμόττη, τούτῳ εὐρυθμον εἶναι, καὶ χλαμύδα καὶ τᾶλλα ὡσαύτως ἔοικεν ἔχειν τῷ σῶ λόγῳ. 13. Ἴσως δὲ καὶ ἄλλο τι οὐ μικρὸν ἀγαθὸν τῷ ἀρμόττειν πρόσσεστι. Δίδαξον, ἔφη, ὦ Σώκρατες, εἴ τι ἔχεις. Ἦττον, ἔφη, τῷ βάρει πιέζουσιν οἱ ἀρμόττοντες τῶν ἀναρμόστων τὸν αὐτὸν σταθμὸν ἔχοντες· οἱ μὲν γὰρ ἀνάρμοστοι ἢ ὅλοι ἐκ τῶν ὤμων κρεμάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες δύσφοροι καὶ χαλεποὶ γίνονται, οἱ δὲ ἀρμόττοντες διειλημμένοι τὸ βάρος¹ τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, τὸ δὲ ὑπὸ τῶν ὤμων, τὸ δὲ ὑπὸ τοῦ στήθους, τὸ δὲ ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ τῆς γαστρὸς ὀλίγου δεῖν² οὐ φορήματι, ἀλλὰ προσθήματι εἰκόσιν. 14. Εἴρηκας, ἔφη, αὐτό, δι' ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια νομίζω εἶναι ἐνιοι μέντοι τοὺς ποικίλους καὶ τοὺς ἐπιχρύσους θώρακας μᾶλλον ὠνοῦνται. Ἀλλὰ μήν, ἔφη, εἵγε διὰ ταῦτα μὴ ἀρμόττοντας ὠνοῦνται, κακὸν ἔμονγε δοκοῦσι ποικίλον τε καὶ ἐπίχρυσον ὠνεῖσθαι. 15. Ἀτάρ, ἔφη, τοῦ σώματος

means that as "well-proportioned" (εὐρυθμος) means "fitting properly" the person who wears the breastplate, an ill-proportioned person can have a well-proportioned cuirass. In other words, "well-proportioned" is merely a relative term.

¹⁰⁰ ὥσπερ ἂν εἰ. Sc. ὥσπερ ἂν εἴη εἰ φαίης, or the like. Cf. Plato, Apol. 23 B, ὥσπερ ἂν εἰ εἴποι, sc. ἂν ποιεῖτε εἰ εἴποι, where see Stallbaum's note.

¹ διειλημμένοι τὸ βάρος. "Having the weight duly portioned out." The accusative τὸ βάρος seems to me the accusative of

locality already spoken of, as seen in the common phrases ἀγαθὸς τὰ πολεμικά. Below, φερόμενον is to be supplied with ὑπὸ τῶν κλειδῶν.

² ὀλίγου δεῖν. Δεῖν is the infinitive of δεῖ, ὥστε ὀλίγου δεῖν, "so as to want only a little," i.e. "nearly," "almost." Ὀλίγου alone is used in the same way. Cf. Plato, Symp. 198 C, ὀλίγου ἀποδράς ψυχῆν. By προσθήματι just below he means "a natural addition to the body." It was like having so much more flesh only to carry, which a man would not, within limits, feel a burden.

μὴ μένοντος², ἀλλὰ τοτὲ μὲν κυρτουμένου, τοτὲ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἀρμόττοιεν; Οὐδαμῶς, ἔφη. Λέγεις, ἔφη, ἀρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ χρεΐα. Αὐτός, ἔφη, τοῦτο λέγεις, ὦ Σώκρατες, καὶ πάνυ ὀρθῶς ἀποδέχῃ.

CHAPTER XI.

1. Γυναικὸς δὲ ποτε οὔσης ἐν τῇ πόλει καλῆς, ἥ ὄνομα ἦν Θεοδότη, καὶ οἷας συνεῖναι τῷ πείθοντι³, μνησθέντος αὐτῆς τῶν παρόντων τινὸς καὶ εἰπόντος, ὅτι κρεῖττον εἶη λόγου τὸ κάλλος τῆς γυναικός, καὶ ζωγράφους φήσαντος εἰσιέναι πρὸς αὐτὴν ἀπεικασομένους, οἷς ἐκείνην⁴ ἐπιδεικνύειν ἑαυτῆς ὅσα καλῶς ἔχοι. Ἰτέον ἂν εἶη θεασομένους⁵, ἔφη ὁ Σωκράτης· οὐ γὰρ δὴ ἀκούσασί γε τὸ λόγου κρεῖττον ἔστι καταμαθεῖν. Καὶ ὁ διηγησάμενος· Οὐκ ἂν φθάνοιτ', ἔφη, ἀκολουθοῦντες. 2. Οὕτω μὲν δὴ πορευθέντες πρὸς τὴν Θεοδότην καὶ καταλαβόντες ζωγράφῳ τινὶ παραστηκυΐαν ἐθεάσαντο· παυσαμένου δὲ τοῦ ζωγράφου ὦ ἄνδρες, ἔφη ὁ Σωκράτης, πότερον ἡμᾶς δεῖ μᾶλλον

² μὴ μένοντος. "Supposing the body not to remain stationary." By τοὺς ἀκριβεῖς below are meant, apparently, "the close fitting:" it is not these, but such as adapt themselves to the movement of the body, which fit well.

³ οἷας συνεῖναι τῷ πείθοντι. Cf. I. iv. 6, τοὺς ὄδους οἷους τέμνειν εἶναι. The words are equivalent to τοιαύτης οὔσης ὥστε συνεῖναι.

⁴ οἷς ἐκείνην. Although the sentence is a relative one, the influence of φήσαντες puts the verb in the infinitive. Cf. Plato, Re-

pub. 359 D, καθ' ἃς ἐγκύψαντα ἰδεῖν ἐνόντα νεκρόν. The full sense of the next words is ἐπιδεικνύειν ὅσα ἑαυτῆς ("quantum sui") καλῶς ἔχοι ("it was decent") ἐπιδεικνύειν.

⁵ θεασομένους. Ἰτέον is equivalent to δεῖ ἵεναι, and therefore the accusative is used. Cf. Aristot. Politics vii. 1, ἐδάσαντας ἐπὶ τῆς πῦρ μεθόδου διασκεπτέον ὕστερον. For οὐκ ἂν φθάνοιτε cf. II. iii. 11. There is the same construction below in ταύτην ἐκτός ἡμῶν χεῖρ.

Θεοδότῃ χάριν ἔχειν, ὅτι ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι ἐθεασάμεθα; ἄρ' εἰ μὲν ταύτῃ ὠφελιμωτέρα ἐστὶν ἢ ἐπίδειξις, ταύτην ἡμῖν χάριν ἐκτέον, εἰ δὲ ἡμῖν ἡ θεὰ, ἡμᾶς ταύτῃ; 3. Εἰπόντος δὲ τινος, ὅτι δίκαια λέγου. Οὐκοῦν, ἔφη, αὕτη μὲν ἤδη τε τὸν παρ' ἡμῶν ἔπαινον κερδαίνει, καὶ ἐπειδὰν εἰς πλείους διαγγείλωμεν, πλείω ὠφελήσεται, ἡμεῖς δὲ ἤδη τε ὧν ἐθεασάμεθα ἐπιθυμοῦμεν ἄψασθαι καὶ ἄπιμεν ὑποκνιζόμενοι καὶ ἀπελθόντες ποθήσομεν ἐκ δὲ τούτων εἰκὸς ἡμᾶς μὲν θεραπεύειν¹, ταύτην δὲ θεραπεύεσθαι. Καὶ ἡ Θεοδότῃ· Νῆ Δί', ἔφη, εἰ τοίνυν ταῦθ' οὕτως ἔχει, ἐμὲ ἂν δέοι ὑμῖν τῆς θεᾶς χάριν ἔχειν. 4. Ἐκ δὲ τούτου ὁ Σωκράτης ὁρῶν αὐτὴν τε πολυτελῶς κεκοσμημένην καὶ μητέρα παροῦσαν αὐτῇ ἐν ἐσθῇτι καὶ θεραπείᾳ² οὐ τῇ τυχούσῃ καὶ θεραπαίνας πολλὰς καὶ εὐεδαῖς καὶ οὐδὲ ταύτας ἡμελημένως ἐχούσας καὶ τοῖς ἄλλοις τὴν οἰκίαν ἀφθόνως κατεσκευασμένην· Εἰπέ μοι, ἔφη, ὦ Θεοδότῃ, ἔστι σοι ἀγρός; Οὐκ ἔμουγ', ἔφη. Ἄλλ' ἄρα οἰκία προσόδους ἔχουσα; Οὐδὲ οἰκία, ἔφη. Ἀλλὰ μὴ χειροτέχναι³ τινές; Οὐδὲ χειροτέχναι, ἔφη. Πόθεν οὖν, ἔφη, τὰ πιτήδεια ἔχεις; Ἐάν τις, ἔφη, φίλος μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστί. 5. Νῆ τὴν Ἥραν, ἔφη, ὦ Θεοδότῃ, καλὸν γε τὸ κτῆμα καὶ πολλῷ κρεῖττον ὅτων τε καὶ βοῶν καὶ αὐγῶν φίλων ἀγέλην κεκτήσθαι. Ἀτάρ, ἔφη, πότερον τῇ τύχῃ ἐπιτρέπεις, εἴαν τις σοι φίλος, ὥσπερ μυῖα, προσπτήται, ἢ καὶ αὐτὴ τι μηχανᾷ; Πῶς δ' ἂν, ἔφη, ἐγὼ τούτου μηχανὴν εὔροιμι; 6. Πολὺ νῆ Δί', ἔφη,

¹ ἡμᾶς μὲν θεραπεύειν. "We court her."

² ἐν ἐσθῇτι καὶ θεραπείᾳ. For the use of ἐν cf. III. ix. 2, ἐν πέλοις καὶ ἀποντίοις. Here θεραπεία seems to mean "ornaments," "get-up."

³ μὴ χειροτέχναι. "Not any slave craftsmen, I fancy?" Cf. II. vi. 34, and IV. ii. 10, ἄρα μὴ λατρός. Slaves who were skilled in trades were let out for hire by their masters.

προσηκόντως μᾶλλον ἢ αἱ φύλαγγες· οἶσθα γάρ, ὡς ἐκεῖναι θηρώσι τὰ πρὸς τὸν βίον· ἀράχνια γὰρ δήπου λεπτὰ ὑφηνάμεναι, ὅτι ἂν ἐνταῦθα ἐμπέσῃ, τούτῳ τροφῇ χρῶνται. 7. Καὶ ἐμοὶ οὖν, ἔφη, συμβουλεύεις ὑφήνασθαι τι θήρατρον; Οὐ γὰρ δὴ οὕτως γε ἀτεχνῶς¹⁰ οἶεσθαι χρὴ τὸ πλείστου ἄξιον ἄγρευμα, φίλους, θηράσειν οὐχ ὁρᾷς, ὅτι καὶ τὸ μικροῦ ἄξιον, τοὺς λαγῶς, θηρώντες πολλὰ τεχνάζουσιν; 8. Ὅτι μὲν γὰρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικὰς πορισάμενοι, ταύταις αὐτοὺς θηρώσιν, ὅτι δὲ μεθ' ἡμέραν ἀποδιδράσκουσιν, ἄλλας κτῶνται κύνας, αἵτινες, ἢ ἂν ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθωσι, τῇ ὁσμῇ αἰσθανόμεναι εὐρίσκουσιν αὐτούς, ὅτι δὲ ποδώκεις εἰσὶν, ὥστε καὶ ἐκ τοῦ φανεροῦ¹¹ τρέχοντες ἀποφεύγειν, ἄλλας αὖ κύνας ταχείας παρασκευάζονται, ἵνα κατὰ πόδας ἀλίσκωνται, ὅτι δὲ καὶ ταύτας αὐτῶν τινες ἀποφεύγουσι, δίκτυα ἰστᾶσιν εἰς τὰς ἀτραπούς, ἢ φεύγουσιν, ἢ εἰς ταῦτα ἐμπίπτοντες συμποδίζονται. 9. Τίνι οὖν, ἔφη, τοιούτῳ φίλους ἂν ἐγὼ θηρώην; Ἐὰν νῆ Δί', ἔφη, ἀντὶ κυνὸς κτήσῃ, ὅστις σοι ἰχνεύων μὲν τοὺς φιλοκάλους καὶ πλουσίους εὐρήσει, εὐρῶν δὲ μηχανήσεται, ὅπως ἐμβάλη αὐτοὺς εἰς τὰ σὰ δίκτυα. 10. Καὶ ποῖα, ἔφη¹², ἐγὼ δίκτυα ἔχω; Ἐν μὲν δήπου, ἔφη, καὶ μάλα εὖ περιπλεκόμενον, τὸ σῶμα, ἐν δὲ τούτῳ ψυχὴν, ἢ καταμανθάνεις, καὶ ὡς ἂν ἐμβλέπουσα χαρίζοιο καὶ ὅτι ἂν λέγουσα εὐφραίνοις, καὶ ὅτι δεῖ τὸν μὲν ἐπι-

¹⁰ ἀτεχνῶς. For this word some of the editors have ἀτέχνως, which means "artlessly," "without skill." But ἀτεχνῶς, "absolutely," "downright," as Kühner observes, may be right. "Why, surely you do not think that you will catch friends, the greatest of all quarries, in such a downright, off-hand manner?"

¹¹ καὶ ἐκ τοῦ φανεροῦ. "Quite out of sight."

¹² Καὶ ποῖα, ἔφη. Cf. III. ix. 12 on καὶ πῶς ἂν. Ποῖον is often used in contemptuous or angry questions. Cf. Plato, Charm. 174 B, ἀρά γε ἢ τὸ περτεντικόν; ποῖον, ἢ δ' ὅς, περτεντικόν; "draughts indeed, what draughts?"

μελόμενον ἀσμένως ὑποδέχεσθαι, τὸν δὲ τρυφῶντα ἀποκλείειν, καὶ ἁρρώστησαντός γε φίλου φροντιστικῶς ἐπισκέψασθαι¹² καὶ καλὸν τι πράξαντος σφόδρα συνησθῆναι καὶ τῷ σφόδρα σοῦ φροντίζοντι ὅλη τῇ ψυχῇ κεχαρίσθαι· φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐνοϊκῶς· καὶ ὅτι ἄριστοί¹⁴ σοί εἰσιν οἱ φίλοι, οἶδ' ὅτι οὐ λόγῳ, ἀλλ' ἔργῳ ἀναπείθεις. Μὰ τὸν Δί', ἔφη ἡ Θεοδότῃ, ἐγὼ τούτων οὐδὲν μηχανῶμαι. 11. Καὶ μὴν, ἔφη¹⁵, πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπῳ προσφέρεσθαι· καὶ γὰρ δὴ βία μὲν οὔτ' ἂν ἔλοις οὔτε κατὰσχοις φίλον, εὐεργεσία δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἀλώσιμόν τε καὶ παραμόνιμόν ἐστιν. Ἀληθῇ λέγεις, ἔφη. 12. Δεῖ τοίνυν, ἔφη, πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαῦτα ἀξιούν, οἷα ποιούσιν αὐτοῖς¹⁶ σμικρότατα μελήσει, ἔπειτα δὲ αὐτὴν ἀμείβεσθαι χαριζομένην τὸν αὐτὸν τρόπον· οὕτω γὰρ ἂν μάλιστα φίλοι γίνουιντο καὶ πλείστον χρόνον φιλοῖεν καὶ μέγιστα εὐεργετοῖεν. 13. Χαρίζοιο δ' ἂν μάλιστα, εἰ δεομένοις δωροῖο τὰ παρὰ σεαυτῆς· ὁρᾷς γάρ, ὅτι καὶ τῶν βρωμάτων τὰ ἡδίστα, ἐὰν μὲν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδὴ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει,

¹² ἐπισκέψασθαι. "To pay a visit to." The aorists in this sentence are used in the customary sense of some one definite act, whereas the presents are used of an habitual one. If a friend falls sick at any time, then Theodota is thereupon to pay him a visit.

¹⁴ ἄριστοι. I retain this because it is the reading of the manuscripts and makes sense. "And as to the point of your friends being the best possible (attached firmly to you), I know that you secure their friendship not by mere (dainty) words (refer-

ring to μαλακῶς), but by your genuine interest in them" (referring to εὐνοϊκῶς). The reading adopted by some editors is ἀριστοί, "and as to the question of your friends being agreeable to you," &c. I do not see reason enough for altering the reading of all the manuscripts.

¹⁵ Καὶ μὴν, ἔφη. "And yet, he said."

¹⁶ οἷα ποιούσιν αὐτοῖς. "To make such claims on them only as they will least repent granting." Οἷα is the accusative after the participle ποιούσιν, and μελήσει is used impersonally.

ἐὰν δέ τις προσφέρῃ λιμὸν ἐμποιήσας, καὶ φανλότερα ἢ, πάνυ ἡδέα φαίνεται. 14. Πῶς οὖν ἄν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῷ τῶν παρ' ἐμοὶ δυναίμην; Εἰ νὴ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέρεις μήτε ὑπομιμνήσκεις, ἕως ἂν τῆς πλησμονῆς παυσάμενοι πάλιν δέωνται, ἔπειτα τοὺς δεομένους ὑπομιμνήσκεις¹⁷ ὥς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ τῷ φαίνεσθαι βουλομένη χαρίζεσθαι καὶ διαφεύγουσα, ἕως ἂν ὥς μάλιστα δεηθῶσι· τηνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα, ἢ πρὶν ἐπιθυμῆσαι διδόναι. 15. Καὶ ἡ Θεοδότῃ· Τί οὖν οὐ σύ μοι, ἔφη, ὦ Σώκρατες, ἐγένου συνθηρατῆς τῶν φίλων; Ἐάν γε νὴ Δί', ἔφη, πείθῃς με σύ. Πῶς οὖν ἄν, ἔφη, πείσαιμί σε; Ζητήσεις, ἔφη, τοῦτο αὐτῇ καὶ μηχανήσῃ, εἴν τί μου δέῃ. 16. Εἵσιθι τοίνυν, ἔφη, θαμνιά. Καὶ ὁ Σωκράτης ἐπισκώπτων τὴν αὐτοῦ ἀπραγμοσύνην· Ἀλλ', ὦ Θεοδότῃ, ἔφη, οὐ πάνυ μοι ῥαδίον ἐστὶ σχολάσαι· καὶ γὰρ ἴδια πράγματα πολλὰ καὶ δημόσια παρέχει μοι ἀσχολίαν, εἰσὶ δὲ καὶ φίλαι μοι, αἱ οὔτε ἡμέρας οὔτε νυκτὸς ὑφ' αὐτῶν εἰσουςί με ἀπιέναι φίλτρα τε μαυθάνουσαι παρ' ἐμοῦ καὶ ἐπιδάς. 17. Ἐπίστασαι γάρ, ἔφη, καὶ ταῦτα, ὦ Σώκρατες; Ἀλλὰ διὰ τί οἶει, ἔφη, Ἀπολλόδωρόν τε τόνδε καὶ Ἀντισθένην οὐδέποτε μου ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβηθεν παραγίγνεσθαι; εὖ ἴσθι, ὅτι ταῦτα οὐκ ἄνευ πολλῶν φίλτρων τε καὶ ἐπωδῶν καὶ ἰύγγων¹⁸ ἐστί. 18. Χρῆσον τοίνυν μοι, ἔφη, τὴν ἰύγγα, ἵνα ἐπὶ σοὶ πρῶτον ἔλκω αὐτήν. Ἀλλὰ μὰ Δί', ἔφη, οὐκ αὐτὸς ἔλκεσθαι πρὸς σὲ βού-

¹⁷ ὑπομιμνήσκεις. "And then remind them of their passion." The dative ὁμιλίᾳ, and the participle βουλομένη correspond. For διαφέρει ἢ cf. III. vii. 7.

¹⁸ ἰύγγων. The ἰύγξ was a bird (the wry-neck) used in incanta-

tions. It was bound over a wheel, and as this spun round it was supposed to draw the affections of the person against whom it was directed (ἐλκω ἐπὶ σοί). It is used for the bird, the wheel, and a charm generally.

λομαι, ἀλλὰ σὲ πρὸς ἐμὲ πορεύεσθαι. Ἀλλὰ πορεύσομαι, ἔφη· μόνον ὑποδέχου. Ἀλλ' ὑποδέξομαί σε, ἔφη, εἰ μὴ τις φιλωτέρα σου ἔνδον ᾖ.

CHAPTER XII.

1. Ἐπιγένην δὲ τῶν ξυνόντων τινά, νέον τε ὄντα καὶ τὸ σῶμα κακῶς ἔχοντα, ἰδὼν Ὡς ἰδιωτικῶς, ἔφη, το σῶμα ἔχεις, ὦ Ἐπίγενης. Καὶ ὅς· Ἰδιώτης μὲν¹⁹, ἔφη, εἰμὶ, ὦ Σώκρατες. Οὐδέν γε μᾶλλον²⁰, ἔφη, τῶν ἐν Ὀλυμπίᾳ μελλόντων ἀγωνίζεσθαι. Ἡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών, ὃν Ἀθηναῖοι θήσουσιν, ὅταν τύχῃσιν; 2. Καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τῶν σωμάτων καχεξίαν ἀποθνήσκουσιν τε ἐν τοῖς πολεμικοῖς κινδύνοις καὶ αἰσchrῶς σώζονται, πολλοὶ δὲ δι' αὐτὸ τοῦτο ζῶντες ἀλίσκονται καὶ ἀλόντες ἦτοι δουλεύουσι²¹ τὸν λοιπὸν βίον, εἰ μὴ οὕτω τύχῃσι, τὴν χαλεπωτάτην δουλείαν, ἣ εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες

¹⁹ Ἰδιώτης μὲν. There is an implied opposition to some idea in the speaker's mind, as οἱ δὲ ἄλλοι εἰσὶν ἀθληταί. Others make it ἰδιώτης μὲν εἰμὶ τῶν τοιαύτων, τῆς δὲ ψυχῆς ἐπιμελοῦμαι μᾶλλον. The first seems the simplest to me.

²⁰ Οὐδέν γε μᾶλλον. "Nay, no more a non-professional (that is, just as much a professional) really than," &c. They are training, to be sure, for the games, but you for war, where your life will be at stake.

²¹ ἦτοι δουλεύουσι. It is to be noticed that τοι always accompanies the first ἦ, whereas we should rather put this clause in the second place; because we should put the likeliest clause last. Cf. Plato, Phædo 68 C, ἦτοι τὰ ἕτερα τούτων ἢ καὶ ἀμφοτέρω. Also Thucyd. vi. 24, ἦτοι κρύφα γε ἢ φανερώς, "secretly, certainly, or it might be openly." So here, the enslavement is the most probable result, "either assuredly be slaves, or it may be," &c.

διαζῶσι, πολλοὶ δὲ δόξαν αἰσχροὺς κτῶνται διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδειλιάειν. 3. Ἡ καταφρονεῖς τῶν ἐπιτιμιῶν τῆς καχεξίας τούτων²² καὶ ῥαδίως ἂν οἶε φέρειν τὰ τοιαῦτα; Καὶ μὴν οἶμαί γε πολλῷ ῥᾷ καὶ ἡδίῳ τούτων εἶναι ἢ δεῖ ὑπομένειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὐεξίας· ἢ ὑγιεινότερόν τε καὶ εἰς τὰλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας; ἢ τῶν διὰ τὴν εὐεξίαν γυγνομένων καταφρονεῖς; 4. Καὶ μὴν πάντα γε τὰναντία συμβαίνει τοῖς εὖ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς· καὶ γὰρ ὑγιαίνουν οἱ τὰ σώματα εὖ ἔχοντες καὶ ἰσχύουσι, καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγῶνων σώζονται τε εὐσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγουσι, πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα εὐεργετοῦσι καὶ διὰ ταῦτα χάριτός τε ἀξιούνται καὶ δόξαν μεγάλην κτῶνται καὶ τιμῶν καλλίστων τυγχάνουσι καὶ διὰ ταῦτα τὸν τε λοιπὸν βίον ἡδίον καὶ κάλλιον διαζῶσι²³ καὶ τοῖς ἑαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν. 5. Οὗτοι χρή, ὅτι ἡ πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ ἀμελεῖν, ἀλλὰ μηδὲν ἡττον ἐπιμελεῖσθαι· εὖ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῳ²⁴ οὐδενὶ ἀγῶνι οὐδὲ ἐν πράξει οὐδεμᾶ μείον ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρσκευάσθαι· πρὸς πάντα γάρ, ὅσα πράττουσιν ἄνθρωποι, χρήσιμον τὸ σῶμά ἐστιν ἐν πάσαις

²² τῆς καχεξίας τούτων. Τούτων may either be joined to τῶν ἐπιτιμιῶν, "the penalties just mentioned," or depend on τῆς καχεξίας: "the unhealthy condition of these men." Perhaps the first is the simpler construction. For the gender of ὑγιεινότερον cf. II. iii. 1.

²³ διαζῶσι. "Live to its close" (3rd). The τε here does not connect τὸν λοιπὸν βίον with any thing subsequent, but the whole

sentence, τὸν βίον διαζῶσι, is connected with the next, τοῖς ἑαυτῶν παισὶ καταλείπουσιν.

²⁴ οὐδὲ ἐν ἄλλῳ κ.τ.λ. This is not the same as οὔτε . . . οὔτε, and cannot therefore mean "neither . . . nor." The first οὐδέ is "not even," the second οὐδέ is "nor." Translate, "you will be none the worse (μείον ἔξεις) even in any other contest, nor (indeed) in any course of action."

δὲ ταῖς τοῦ σώματος χρείαις πολὺ διαφέρει ὥς βέλ-
 τιστα τὸ σῶμα ἔχειν β. ἐπεὶ καὶ ἐν ᾧ²⁶ δοκεῖς ἐλα-
 χίστην σώματος χρείαν εἶναι, ἐν τῷ διανοεῖσθαι, τίς
 οὐκ οἶδεν, ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλλονται
 διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα ; καὶ λήθη δὲ καὶ ἀθυμία
 καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ
 σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως,
 ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. 7. Τοῖς δὲ τὰ
 σώματα εὖ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς κίνδυνος
 διὰ γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν,
 εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν
 γυγνομένων καὶ τὴν εὐεξίαν²⁶ χρήσιμον εἶναι· καίτοι
 τῶν γε τοῖς εἰρημένοις ἐναντίων ἕνεκα τί οὐκ ἂν τις
 νοῦν ἔχων ὑπομείνειεν ; 8. αἰσχρὸν δὲ καὶ τὸ διὰ τὴν
 ἀμέλειαν γηρᾶσαι²⁷ πρὶν ἰδεῖν ἑαυτόν, ποῖος ἂν κάλ-
 λιστος καὶ κράτιστος τῷ σώματι γένοιτο· ταῦτα δὲ οὐκ
 ἔστιν ἰδεῖν ἀμελοῦντα· οὐ γὰρ ἐθέλει αὐτόματα γί-
 γνεσθαι.

CHAPTER XIII.

I. Ὁργιζομένου δὲ ποτέ τινος, ὅτι προσενπῶν τινα
 χαίρειν οὐκ ἀντιπροσερρήθη Γελοῖον, ἔφη, τό, εἰ μὲν²⁸

²⁶ ἐπεὶ καὶ ἐν ᾧ. "Since even in that wherein . . . viz. in reflection?" Here ἐν τῷ διανοεῖσθαι is explanatory of ᾧ. The frequent use of καί in this section is to be noticed, and the word properly translated.

²⁷ καὶ τὴν εὐεξίαν. It is not easy to see why καί is used here. It seems to me to qualify χρήσιμον εἶναι, "to be also useful with reference to the opposites," &c. A healthy habit of body is good in itself; it is also useful indirectly as preventing λήθη καὶ ἀθυμία,

κ.τ.λ. The words look as though τὴν εὐεξίαν were put in in passing merely to make the passage clear, the idea being already given by τοῖς τὰ σώματα εὖ ἔχουσι, so that καὶ χρήσιμον are virtually connected together as the emphatic words. Kühner makes καί qualify πρὸς τὰ ἐναντία, which I do not think likely, although no doubt the sense is ultimately the same as that suggested above.

²⁸ γηρᾶσαι. Sc. τινά.

²⁹ τό, εἰ μὲν. The article is to be taken with μὴ ἂν ὀργίζεσθαι :

τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τῳ, μὴ ἂν ὀργίζεσθαι, ὅτι δὲ τὴν ψυχὴν ἀγροικότερως διακειμένῳ περιέτυχες, τοῦτό σε λυπεῖ²⁰.

2. "Αλλου δὲ λέγοντος, ὅτι ἀηδῶς ἐσθίου. Ἀκουμένος, ἔφη, τούτου φάρμακον ἀγαθὸν διδάσκει. Ἐρομένου δὲ Ποῖον; Παύσασθαι ἐσθίοντα, ἔφη καὶ ἡδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερόν φησι διάξειν²¹ παυσάμενον.

3. "Αλλου δ' αὖ λέγοντος, ὅτι θερμὸν εἶη παρ' ἑαυτῷ τὸ ὕδωρ, ὃ πίνωι²². "Οταν ἄρ', ἔφη, βούλῃ θερμῷ λούσασθαι, ἔτοιμον ἔσται σοι. Ἀλλὰ ψυχρόν, ἔφη, ὥστε λούσασθαι²³, ἐστίν. Ἀρ' οὖν, ἔφη, καὶ οἱ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῷ; Μὰ τὸν Δί', ἔφη, ἀλλὰ καὶ πολλάκις τεθαύμακα, ὡς ἡδέως αὐτῷ πρὸς ἀμφοτέρα ταῦτα χρῶνται. Πότερον δέ, ἔφη, τὸ παρὰ σοὶ ὕδωρ θερμότερον πιεῖν ἐστίν, ἢ τὸ ἐν Ἀσκληπιοῦ²⁴; Τὸ ἐν Ἀσκληπιοῦ, ἔφη. Πότερον

"the fact that you would probably not be angry." In the next words *κάκιον* is the predicate, as the position shows, and the force of the comparative is a common one, "with his body in a worse condition than other people's."

²⁰ τοῦτό σε λυπεῖ. The construction of course requires *λυπεῖν*, depending like *ὀργίζεσθαι* on *γελοῖον*. But the old construction has been changed.

²¹ διδάξειν. "Would live more pleasantly after so stopping." With *διάξειν*, τὸν βίον is to be supplied, the words being sometimes added, as Aristoph. *Nubes* 463, *ζηλωτότατον βίον ἀνθρώπων διδάξεις*. But they are more commonly omitted. Cf. Plato, *Crito* 43 B, *ὡς ἔστιν ἡδίστα διάγειν*.

²² ὃ πίνωι. The optative is used because the whole sentence is a

narrative of the words of another, and in the *oratio recta* the sentence would have run *θερμὸν ἐστὶ παρ' ἑμαυτῷ τὸ ὕδωρ ὃ πίνω*. If, as before noticed, these last words had been ὃ *ἐπιπνέω* or *ἐπιπνέω*, they would not have passed into the optative. Cf. Pl. vi. 13, *ἤκουσα ὅτι Περικλῆς πολλὰς ἐπίσταται ἅς ἐπιδῶν τῇ πόλει ἐποιεῖ αὐτὴν φιλεῖν αὐτόν*.

²³ ὥστε λούσασθαι. "Cold, so far at least as to bathe in," i. e. "too cold to bathe in." Kühner quotes a similar passage from Plato, *Protag.* 314 B, *ἡμεῖς γὰρ ἐτι νείμει ὥστε τοσοῦτο πρᾶγμα διελέσθαι*. Below, καὶ οἱ οἰκέται is "your slaves as well as yourself."

²⁴ ἐν Ἀσκληπιοῦ. Sc. *νέφ.* Compare the common phrase *ἐν Αἰδου*, and the Latin "ad Dianæ," &c. There was a temple of *Æscu-*

δὲ λούσασθαι ψυχρότερον, τὸ παρὰ σοὶ ἢ τὸ ἐν Ἀμφιαράου; Τὸ ἐν Ἀμφιαράου, ἔφη. Ἐνθυμοῦ οὖν, ἔφη, ὅτι κινδυνεύεις δυσαρρεστότερος εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀρρώστων.

4. Κολάσαντος δέ τινος ἰσχυρῶς ἀκόλουθον²⁴ ἤρετο, τί χαλεπαῖνοι τῷ θεράποντι. "Ὅτι, ἔφη, ὀψοφαγίστατός τε ὢν βλακώτατός ἐστι καὶ φιλαργυρώτατος ὢν ἀργότατος. Ἢδη ποτὲ οὖν ἐπεσκέψω, πότερος πλειόνων πληγῶν δεῖται, σὺ ἢ ὁ θεράπων;

5. Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδόν. Τί, ἔφη, φοβῇ σὺ τὴν πορείαν; οὐ καὶ οἶκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς; καὶ ἐκεῖσε πορευόμενος²⁵ περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ· οὐκ οἶσθα, ὅτι, εἰ ἐκτείναις τοὺς περιπάτους, οὓς ἐν πέντε ἢ ἑξ ἡμέραις περιπατεῖς, ῥαδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; χαριέστερον δὲ καὶ προεξορμᾶν²⁶ ἡμέρα μιᾷ μᾶλλον ἢ ὑστερίζειν τὸ μὲν

lapius at the south-western foot of the Acropolis containing a fountain of water. The most famous temple of the God, however, was that at Epidaurus. The temple of Amphiarauus was, I suppose, the one near Oropus, with a fountain for invalids. The argument that invalids were less fastidious than the grumbler, because they were content to use colder water, is odd. One may take Epsom salts when necessary, but it would be rather hard to find fault therefore with any one who declined to drink salt water habitually.

²⁴ ἀκόλουθον. Bornemann says this is used like a proper name, the attendant every one had as a matter of course and well-known custom; and that therefore the article can be omitted at pleasure. A simpler view seems to me that

it means nothing more than "a waiting-man," "a footman."

²⁵ πορευόμενος. The participles are in different tenses, because the sense is different. "While on your journey, after a certain amount of walking."

²⁶ προεξορμᾶν. "To start earlier by one day." So below, μιᾷ ἡμέρᾳ, κ.τ.λ., is "to make the journey in more days than other people by one day," that is, "to be a day longer on the road." Μᾶλλον is of course really superfluous, but is inserted to put the comparison vividly forward. It is not at all uncommon in such circumstances. Cf. Plato de Leg. 781 A, λαθραιότερον μᾶλλον καὶ ἐπικλοπέτερον ἦν. Here the intervention of several words makes the use still more natural.

γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηκύνειν τὰς ὁδοὺς χαλεπόν, τὸ δὲ μιᾷ ἡμέρᾳ πλείονας πορευθῆναι πολλὴν ῥαστώνην παρέχει· κρεῖττον οὖν ἐν τῇ ὁρμῇ σπεύδειν ἢ ἐν τῇ ὁδῷ.

6. Ἄλλου δὲ λέγοντος, ὥς παρετάθη²⁷ μακρὰν ὁδὸν πορευθεὶς, ἤρετο αὐτόν, εἰ καὶ φορτίον²⁸ ἔφερε. Μὰ Δί' οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. Μόνος δ' ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἠκολούθει; Ἡκολούθει, ἔφη. Πότερον κενός, ἔφη, ἢ φέρων τι; Φέρων νῆ Δί', ἔφη, τὰ τε στρώματα καὶ τὰλλα σκεύη. Καὶ πῶς²⁹ δῆ, ἔφη; ἀπῆλλαχεν ἐκ τῆς ὁδοῦ; Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον ἐμοῦ. Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σὲ φέρειν, πῶς ἂν οἶει διατεθῆναι; Κακῶς νῆ Δί', ἔφη· μᾶλλον δὲ οὐδ' ἂν ἠδυνήθην κομίσαι. Τὸ οὖν τοσούτῳ ἦττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

CHAPTER XIV.

1. Ὅποτε δὲ τῶν ξυνιόντων ἐπὶ τὸ δεῖπνον³⁰ οἱ μὲν μικρὸν ὄψον, οἱ δὲ πολὺν φέροιεν, ἐκέλευεν ὁ Σωκράτης τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι ἢ διανέμειν ἐκάστῳ τὸ μέρος. Οἱ οὖν τὸ πολὺ φέροντες ἡσχύοντό³¹

²⁷ παρετάθη. "He was exhausted." The word occurs in the same sense in Plato, *Lysis* 204 C, παραταθήσεται ὑπὲρ σοῦ.

²⁸ εἰ καὶ φορτίον. This is no case of εἰ καὶ in the sense of "although," but καὶ φορτίον means "a load as well as himself." Below, τὸ ἱμάτιον is "the usual cloak."

²⁹ Καὶ πῶς κ.τ.λ. "Pray, then, how did he come off from the

journey?" Cf. *L. vii. 3*, αἰσχροῦς τε καὶ κακῶς ἀπαλλάξειεν.

³⁰ ἐπὶ τὸ δεῖπνον. The dinner was a joint one, where each guest contributed his share of the provisions. The technical name for such a dinner was *ἕρως*. Socrates' object here was not to reprove stinginess, but vulgar ostentation or foolish rivalry in over-providing.

³¹ ἡσχύοντο. There is a varia-

τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου καὶ τὸ μὴ ἀντιτιθέναι τὸ ἐαυτῶν ἐτίθεσαν οὖν καὶ τὸ ἐαυτῶν εἰς τὸ κοινόν καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοὺ ὁψωνοῦντες.

2. Καταμαθὼν δὲ τινα τῶν ξυνδειπνούντων τοῦ μὲν σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθίοντα, λόγου ὄντος περὶ ὀνομάτων, ἐφ' οἷα ἔργῳ ἕκαστον εἶη "Εχοιμεν ἄν, ἔφη, ὦ ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὄψον, ὅταν παρῇ ἄλλ' οὐκ οἶμαί πω" ἐπὶ γὰρ τούτῳ ὀψοφάγῳ καλοῦνται. Οὐ γὰρ οὖν, ἔφη τις τῶν παρόντων. 3. Τί γάρ; ἔφη, εἰάν τις ἄνευ τοῦ σίτου τὸ ὄψον αὐτὸ ἐσθίῃ μὴ ἀσκήσεως, ἀλλ' ἡδονῆς ἕνεκα, πότερον ὀψοφάγος εἶναι δοκεῖ ἢ οὐ; Σχολῇ γ' ἄν", ἔφη, ἄλλος τις ὀψοφάγος εἶη. Καί τις ἄλλος τῶν παρόντων "Ο δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὄψον ἐπεσθίων; Ἐμοὶ μὲν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἂν ὀψοφάγος καλεῖσθαι καὶ

tion from a simple infinitive in the first clause to the article and infinitive in the second. These variations are not very uncommon. Cf. I. ii. 10, τῶν ἀσκέοντων τὸ βιάζεσθαι ἀλλὰ τῶν ἰσχυρὸν ἔχοντων τὰ τοιαῦτα πράττειν ἔστιν. Baupps quotes Eurip. Iph. in Aul. 452, ἐκβαλεῖν μὲν αἰδοῦμαι θάκρυ, τὸ μὴ θάκρυσαι δὲ αἰδοῦμαι. The position of τε is easily explained by regarding the words as put for βιάζοντες τε μὴ κοινωνεῖν καὶ (βιάζοντο) τὸ μὴ ἀντιτιθέναι. What Socrates did was this: he directed the ὄψον (relish, dainty, fish, meat, or any thing to flavour their bread) of the small providers to be thrown into a common fund, or divided amongst the company. Thus the great providers felt compelled to take their share of the common

fund (or each small provider's ὄψον in turn, I suppose), and share their own in the same way.

"οὐκ οἶμαί πω. "I do not think that so far they are called," &c.; the merely eating ὄψον does not constitute the notion of ὀψοφάγος. Below, αὐτό is "alone," "by itself." The "training" (ἀσκησις) would seem to make ὄψον here "meat," as the athletes eat large quantities of it.

"Σχολῇ γ' ἄν. Σχολῇ ποιεῖν τι is "to do any thing at one's leisure," then "to be a long time before doing it." Cf. Soph. Oedip. Tyr. 435, σχολῇ γ' ἂν εἴποις τοὺς ἐμοὺς ἐστειλάμεν, "it should have been long enough before I sent for you." So here "it would be long before any other could be called so."

ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὐχονται πολυκαρπίαν, εἰκότως ἂν οὗτος πολυψίαν εὐχοίτο. 4. Ταῦτα δὲ τοῦ Σωκράτους εἰπόντος νομίσας ὁ νεανίσκος εἰς αὐτὸν εἰρησθαι τὰ λεχθέντα, τὸ μὲν ὄψον οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβεν. Καὶ ὁ Σωκράτης καταμαθὼν Παρατηρεῖτ', ἔφη, τοῦτον οἱ πλησίον, ὁπότερα τῷ σίτῳ ὄψω⁴⁴ ἢ τῷ ὄψῳ σίτῳ χρήσεται.

5. Ἄλλον δὲ ποτε τῶν συνδείπνων ἰδὼν ἐπὶ τῷ ἐνὶ ψωμῷ πλειόνων ὄψων γενόμενον Ἄρα γένοιτ' ἂν, ἔφη, πολυτελεστέρα ὄψοποιία ἢ μᾶλλον τὰ ὄψα λυμαινομένη, ἢ ἣν ὄψοποιεῖται⁴⁵ ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα παντοδαπὰ ἡδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μὲν γε τῶν ὄψοποιῶν συμμυγνύων πολυτελεστέρα ποιεῖ, ἃ δὲ ἐκεῖνοι μὴ συμμυγνύουσιν ὥς οὐχ ἄρμόττοντα, ὁ συμμυγνύων, εἴπερ ἐκεῖνοι ὀρθῶς ποιοῦσιν, ἁμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν. 6. Καίτοι πῶς οὐ γελοῖόν ἐστι παρασκευάζεσθαι μὲν ὄψοποιούς τοὺς ἄριστα ἐπισταμένους, αὐτὸν δὲ μηδ' ἀντιποιούμενον τῆς τέχνης ταύτης τὰ ὑπ' ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο δέ τι προσγίγνεται τῷ ἅμα πολλὰ ἐπεσθίειν ἐθισθέντι μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν ἂν τι δοκοίη ποθῶν τὸ σύνηθες ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπειν, ὅτε μὴ παρείη⁴⁶ πολλά, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρήσθαι.

⁴⁴ τῷ σίτῳ ὄψω. "Will use his bread as meat," i. e. use so much meat and so little bread as to reverse the usual proportion, and virtually make the bread the meat.

⁴⁵ ἢ ἣν ὄψοποιεῖται. "Than that cookery which he indulges in who," &c. He who mixes up various dainties transgresses all the principles of the art. The theory

laid down that the cook must be the best judge of the mixtures proper to use, would have gladdened the great *chef de cuisine* who left the service of a master who dared to add more salt to his soup.

⁴⁶ ὅτε μὴ παρείη. This construction seems due either to the fact of the words being equivalent to *ei μή*

7. "Ἐλεγε δὲ καί, ὡς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων γλῶττι ἐσθίειν καλοῖτο· τὰ δὲ εὖ⁴⁷ προσκεῖσθαι ἔφη ἐπὶ τῷ ταῦτα ἐσθίειν, ἅτινα μήτε τὴν ψυχὴν μήτε τὸ σῶμα λυποῖη μήτε δυσεύρετα εἶη ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διαιτωμένοις ἀνετίθει.

παρεῖη, or to a notion of indefinite frequency. Cf. II. i. 18, ὃ μὲν ἑκὼν φάγει ἂν ὁπότε βούλοιο.

⁴⁷ τὸ δὲ εὖ. But the word εὖ was attached to it with reference to eating, &c. In λυποῖη the optative is simply that of the *oratio obliqua*; and in the *oratio recta*, the words would have run,

ἅτινα ἂν λυπῇ; as here this becomes in the *obliqua* ἅτινα λυποῖη, a change to be noticed. What Socrates said was, that in Attic εὐωχεῖσθαι was simply used for "eating," and did not imply "sumptuous banqueting," as it might at first sight appear to do.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

BOOK IV.

CHAPTER I.

1. Οὕτω δὲ ὁ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὠφέλιμος, ὥστε τῷ σκοπούμενῳ τοῦτο, καὶ εἰ μετρίως⁴⁸ αἰσθανομένῳ, φανερόν εἶναι, ὅτι οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι καὶ μετ' ἐκείνου διατρίβειν ὅπου οὖν καὶ ἐν ὅτῳ οὖν πράγματι ἐπεὶ καὶ τὸ ἐκείνου μεμνήσθαι μὴ παρόντος οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκείνον⁴⁹. καὶ γὰρ παίζων οὐδὲν ἡττον ἢ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσιν. 2. Πολλάκις γὰρ ἔφη μὲν ἄν⁵⁰ τινος ἐρᾶν, φανερὸς δ' ἦν οὐ τῶν τὰ σώματα

⁴⁸ καὶ εἰ μετρίως. "Even supposing him to be possessed of only moderate perception." If the reading be correct, καὶ εἰ is used adverbially, very much in the sense of καίπερ. Of course the use of καὶ εἰ is to be explained originally by an ellipse, καὶ εἰ τοῦτο πραχθεὶς τινὶ (οἱ δὲ τινος) μετρίως αἰσθανομένῳ.

⁴⁹ ἀποδεχομένους ἐκείνον. "Those who approved of his teaching." Ἀποδέχεσθαι is very common in the sense of "acquiescing in a person's remarks,"

or "approving of his sentiments." Cf. Plato, *Repub.* 329 E, ἀληθῆ λέγεις, εὐ γὰρ ἀποδέχονται. For the use of αὐτός and ἐκεῖνος together with reference to the same person, cf. Plato, *Euthyph.* 14 D, αἰτεῖν τε φῆς αὐτοῦ καὶ δίδοναι ἐκείνῳ. Cf. also *I. ii.* 3. Below, in καὶ γάρ, καὶ seems to strengthen γάρ, "for certainly."

⁵⁰ ἔφη μὲν ἄν. For ἄν with an imperfect, to express a habit, cf. *I. i.* 16, under ἄν ἀεὶ διελέγετο. With προσέχουσιν below, τὸν νοῦν is virtually understood. The full

πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐπεφυκότων ἐφιεμένος· ἐτεκμαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μαθάνειν οἷς προσέχοιεν καὶ μνημονεύειν ἃ ἂν μάθοιεν⁵¹ καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων, δι' ὧν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν καὶ τὸ ὅλον ἀνθρώποις τε καὶ ἀνθρωπίνοις πράγμασιν εὐχρησθαι· τοὺς γὰρ τοιούτους⁵² ἡγείτο παιδευθέντας οὐκ ἂν μόνον αὐτοὺς τε εὐδαίμονας εἶναι καὶ τοὺς ἐαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιεῖν.

3. Οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ᾗει, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ καταφρονούντας, ἐδίδασκεν, ὅτι αἱ ἄριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδεικνύων τῶν τε ἵππων τοὺς εὐφρεστάτους θυμοειδεῖς τε καὶ σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους καὶ ἀρίστους γιγνομένους⁵³, εἰ δὲ ἀδάμαστοι γένοιντο, δυσκαθεκτοτάτους καὶ φαυλοτάτους· καὶ τῶν κυνῶν τῶν εὐφρεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίοις, τὰς μὲν καλῶς ἀχθείσας ἀρίστα γίνεσθαι⁵⁴

phrase occurs Thucyd. vi. 93, τῇ ἐπιτειχίσσει προσεῖχον ἤδη τὸν νοῦν.

⁵¹ ἃ ἂν μάθοιεν. This is an unusual construction. Generally ἃ ἂν μάθωσι would pass in the *oratio obliqua* into ἃ μάθοιεν. Cf. however Xen. Anab. III. ii. 12, εὐξάμενοι ὁπόσους ἂν κατακάνοιεν, τοσαύτας χιμαῖρας καταθέσειν τῇ θεῇ. Kühner seems to think the reason to be, that in the *oratio recta* the clauses would stand μαθάνειν οἷς προσέχουσι καὶ μνημονεύειν ἃ ἂν μάθωσι, and to mark this, ἂν, contrary to the usual rule, is left in the second clause, when the whole is thrown into the *oratio obliqua*. But this is a pure assumption.

⁵² τοὺς γὰρ τοιούτους. This is either for παιδευθέντας ἔστε τοιούτους εἶναι, like ἐκδιδάσκεισθαι τινα σοφόν (Medea 296), or "such persons as these when instructed," which seems to be the simpler explanation.

⁵³ γιγνομένους. "Although spirited naturally (ὄντας) . . . become" (γιγνομένους). Below, καλῶς ἀχθείσας is "well brought up."

⁵⁴ γίνεσθαι. The construction changes from the participle (γιγνομένους) to the infinitive after ἐπιδεικνύων. Cf. Thucyd. i. 72, τῶν μὲν ἐγκλημάτων πέρι μηδὲν ἀπολεγησούτους, δηλῶσαι δέ, κ.τ.λ.

πρὸς τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνο-
 μένας⁴⁵ ματαίους τε καὶ μανιώδεις καὶ δυσπειθεστάτας.
 4. Ὅμοίως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφρεστάτους,
 ἐρρωμενεστάτους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστι-
 κωτάτους ὧν ἂν ἐγχειρῶσι⁴⁶, παιδευθέντας μὲν καὶ
 μαθόντας ἃ δεῖ πράττειν ἀρίστους τε καὶ ὠφελιμωτά-
 τους γίγνεσθαι· πλεῖστα γὰρ καὶ μέγιστα ἀγαθὰ ἐργά-
 ζεσθαι· ἀπαιδεύτους δὲ καὶ ἀμαθεῖς γενομένους κακί-
 στους τε καὶ βλαβερωτάτους γίγνεσθαι· κρίνειν γὰρ
 οὐκ ἐπισταμένους ἃ δεῖ πράττειν πολλάκις πονηροῖς
 ἐπιχειρεῖν πράγμασι, μεγαλείους δὲ καὶ σφοδροὺς ὄντας
 δυσκαθέκτους τε καὶ δυσαποτρέπτους εἶναι· διὸ πλεῖστα
 καὶ μέγιστα κακὰ ἐργάζονται. 5. Τοὺς δ' ἐπὶ πλούτῳ
 μέγα φρονούντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι
 παιδείας, ἐξαρκέσειν δὲ σφισιν οἰομένους τὸν πλοῦτον
 πρὸς τὸ διαπράττεσθαι τε ὅ,τι ἂν βούλωνται καὶ
 τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων, ὅτι μωρὸς
 μὲν εἶη, εἴ τις οἶεται⁴⁷ μὴ μαθὼν τὰ τε ὠφέλιμα καὶ
 τὰ βλαβερὰ τῶν πραγμάτων διαγνώσεσθαι, μωρὸς δ',
 εἴ τις μὴ διαγινώσκων μὲν ταῦτα, διὰ δὲ τὸν πλοῦτον
 ὅ,τι ἂν βούληται ποριζόμενος οἶεται δυνήσεσθαι καὶ
 τὰ συμφέροντα⁴⁸ πράττειν, ἡλίθιος δ', εἴ τις μὴ δυ-

⁴⁵ γιγνομένης. This does not apparently depend on ἐπιδεικνύων, but is to be joined with ἀναγώγους. But the present participle is difficult to explain: "if they are allowed to become untrained," which is awkward. The aorist γενομένης would be simple: "after becoming untrained." The sentence to be complete should have been τὰς δὲ ἀναγώγους, κ.τ.λ., to correspond to τὰς μὲν καλῶς, κ.τ.λ.

⁴⁶ ὧν ἂν ἐγχειρῶσι. Sc. ἐργάζεσθαι, for it does not seem that ἐγχειρεῖν governs an accusative.

It occurs with an infinitive in II. iii. 12. Below, προσδεῖσθαι is "to want beyond that."

⁴⁷ εἴ τις οἶεται. This change to the present indicative in the *oratio obliqua* is common. Cf. II. vii. 12, διηγείτο ὅτι αἰτιῶνται αὐτόν. It may be explained from the natural tendency of the Greek mind to narrate in the present as a more lively way of putting matters; and in cases like the one here εἴ τις οἶεται may be regarded as a general paraphrase of εἰ εἰόμενος.

⁴⁸ καὶ τὰ συμφέροντα. "Do

νάμενος τὰ συμφέροντα πράττειν εὖ τε πράττειν οἴεται καὶ τὰ πρὸς τὸν βίον αὐτῷ ἢ καλῶς ἢ ἱκανῶς παρεσκευάσθαι, ἡλίθιος δὲ καί, εἴ τις οἴεται διὰ τὸν πλοῦτον μηδὲν ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι, ἢ μηδὲν ἀγαθὸς εἶναι δοκῶν εὐδοκιμήσειν.

CHAPTER II.

1. Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχηκέναι καὶ μέγα φρονούσιν ἐπὶ σοφίᾳ ὥς προσεφέρετο, νῦν διηγήσομαι. Καταμαθὼν γὰρ Εὐθύδημον τὸν καλὸν γράμματα πολλὰ⁵⁹ συνειλεγμένον⁶⁰ ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων καὶ ἐκ τούτων ἤδη τε νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ καὶ μεγάλας ἐλπίδας ἔχοντα πάντων δοῖσιν τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν⁶¹ αἰσθανόμενος αὐτὸν διὰ νεότητα οὐπω εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιο διαπράξασθαι, καθίζοντα εἰς ἡνιοποιεῖόν τι τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἦει τῶν μεθ' ἑαυτοῦ τινας ἔχων. 2. Καὶ πρῶτον μὲν πυνθανομένου τινός, πότερον Θεμιστοκλῆς διὰ συνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσοῦτον διήνεγκε τῶν πολιτῶν, ὥστε πρὸς ἐκείνον ἀποβλέπειν τὴν πόλιν, ὁπότε σπουδαίου ἀνδρὸς δεηθείη, ὁ Σωκράτης βουλό-

what is for his good, as well" (καί) as get all he wants by his money.

⁵⁹ γράμματα πολλά. "Many books." In consequence of this, he at once (ἤδη) fancied himself a superior scholar. The construction ἐπὶ σοφίᾳ after διαφέρειν seems moulded on φρονεῖν ἐπὶ σοφίᾳ above, as Kühner suggests.

⁶⁰ συνειλεγμένον. This is the

perfect middle, or rather the passive used for the middle, for lack of any other.

⁶¹ πρῶτον μὲν. There is no corresponding δέ, unless § 6, ἐπεὶ δὲ φανερόν ἦν, answer to πρῶτον μὲν. Euthydemus was not yet eighteen years old, at which age a person became capable of the rights of citizenship, and first began ἐν ἡλικίᾳ γίγνεσθαι.

μενος κινεῖν τὸν Εὐθύδημον εἵηθες ἔφη εἶναι τὸ οἶεσθαι τὰς μὲν ὀλβίου ἀξίας τέχνας⁶² μὴ γίνεσθαι σπουδαίους ἀνευ διδασκάλων ἱκανῶν, τὸ δὲ προεστάναι πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταῦτομάτου παραγίνεσθαι τοῖς ἀνθρώποις. 3. Πάλιν δέ ποτε παρόντος τοῦ Εὐθυδήμου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας καὶ φυλαττόμενον, μὴ δόξῃ τὸν Σωκράτην θαυμάζειν ἐπὶ σοφίᾳ· "Οτι μὲν, ἔφη, ὦ ἄνδρες, Εὐθύδημος οὕτως ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον⁶³ περί τινος προτιθείσης, οὐκ ἀφέξεται τοῦ συμβουλεύειν, εὐδελὸν ἐστὶν ἐξ ὧν ἐπιτηδεύει δοκεῖ δέ μοι καλὸν προίμιον τῶν δημηγοριῶν παρασκευάσασθαι φυλαττόμενος, μὴ δόξῃ μανθάνειν τι παρά του· δῆλον γάρ, ὅτι λέγειν ἀρχόμενος ὧδε προοιμιάζεται. 4. Παρ' οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον οὐδ' ἀκούων τινὰς εἶναι λέγειν τε καὶ πράττειν ἱκανοὺς ἐζήτησα τούτοις ἐντυχεῖν οὐδ' ἐπεμελήθην τοῦ διδασκαλὸν μοί τινα γενέσθαι τῶν ἐπισταμένων⁶⁴, ἀλλὰ καὶ τὰναντία· διατετέλεκα γὰρ φεύγων οὐ μόνον τὸ μανθάνειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι· ὅμως δὲ ὅ,τι ἂν ἀπὸ ταῦτομάτου ἐπὶ μοι συμβουλεύσω ὑμῖν. 5. Ἀρμόσειε δ' ἂν οὕτω προοιμιάζεσθαι καὶ τοῖς βουλομένοις παρά τῆς πόλεως ἱατρικὸν ἔργον⁶⁵ λαβεῖν·

⁶² τὰς μὲν . . . τέχνας. The accusative depends on σπουδαίους, and is one of defining locality already mentioned more than once.

⁶³ τῆς πόλεως λόγον κ.τ.λ. "When the city calls on her members to speak on any topic:" whenever an assembly is held at which the herald invites any citizen to speak on the matter under debate.

⁶⁴ τῶν ἐπισταμένων. For this absolute use of the word cf. III.

ix. 11. Below, with τὸ δόξαι supply μαθηκέναι τί. (See the next section, καὶ τὸ δόξαι, κ.τ.λ.)

⁶⁵ ἱατρικὸν ἔργον. "The appointment of State physician." Δημοσιεύειν was especially used in this sense. Cf. Plato, Gorg. 514 D, καὶ εἰ ἐπιχείρησαντες δημοσιεύειν παρεκαλοῦμεν ἀλλήλους ὡς ἱκανοὶ ἱατροὶ ὄντες. I don't quite know what these State physicians did, unless they had to attend the slaves belonging to the State or to the city officials.

ἐπιτήδειον γ' ἂν αὐτοῖς εἴη τοῦ λόγου ἄρχεσθαι ἐν-
 τεῦθεν Παρ' οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι,
 τὴν ἰατρικὴν τέχνην ἔμαθον οὐδ' ἐζήτησα διδάσκαλον
 ἑμαυτῷ γενέσθαι τῶν ἰατρῶν οὐδένα· διατετέλεκα γὰρ
 φυλαττόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἰατρῶν,
 ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην·
 ὅμως δέ μοι τὸ ἰατρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν
 ὑμῖν ἀποκινδυνεύων μαθεῖναι. Πάντες οὖν οἱ παρόντες
 ἐγέλασαν ἐπὶ τῷ προοιμίῳ. 6. Ἐπεὶ δὲ φανερὸς ἦν ὁ
 Εὐθύδημος ἤδη μὲν οἷς ὁ Σωκράτης λέγοι προσέχων,
 ἔτι δὲ φυλαττόμενος αὐτὸς τι φθέγγεσθαι καὶ νομίζων
 τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ
 Σωκράτης βουλόμενος αὐτὸν παῦσαι τούτου Θαυ-
 μαστὸν γάρ⁶⁶, ἔφη, τί ποτε οἱ βουλόμενοι κιθαρίζειν ἢ
 αὐλεῖν ἢ ἵππεύειν ἢ ἄλλο τι τῶν τοιούτων ἱκανοὶ
 γενέσθαι πειρῶνται⁶⁷ ὥς συνεχέστατα ποιεῖν ὅ,τι ἂν
 βούλωνται δυνατοὶ γενέσθαι καὶ οὐ καθ' ἑαυτούς, ἀλλὰ
 παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιῶντες
 καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων
 γνώμης ποιεῖν, ὥς οὐκ ἂν ἄλλως⁶⁸ ἀξιόλογοι γενόμενοι
 τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ
 πράττειν τὰ πολιτικὰ νομίζουσιν τινες ἄνευ παρασκευῆς
 καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα

⁶⁶ Θαυμαστὸν γάρ. There is an ellipse of some implied clause here; such as "how is this to be accounted for?" or "no wonder you have nothing to say." Translate, "Why, it is strange."

⁶⁷ πειρῶνται. The order of the words for translation is apparently that in which they stand. If so, ὅ,τι is the accusative after δυνατοί, "to do that whereinsoever they wish to become skilful" (cf. τὰς τέχνας πειθεσίου, IV. ii. 2). The order

might be also πειρῶνται ὅς συνε-
 χέστατα δυνατοὶ γενέσθαι ποιεῖν
 ὅ,τι ἂν βούλωνται. There is a
 reading μὴ πειρῶνται, which I
 suppose would mean, "they are
 not everlastingly practising," i. e.
 without learning the theory first:
 they are not learning in fact by
 making experiments on unhappy
 victims.

⁶⁸ ὥς οὐκ ἂν ἄλλως. Cf. II. ii.
 13, οὐδὲν ἂν ταύτω πράξαντες,
 and the note there.

ποιεῖν ἔσεσθαι. 7. Καίτοι γε τοσούτῳ ταῦτα ἐκείνων δυσκατεργαστότερα φαίνεται, ὅσῳ περ πλείονων περὶ ταῦτα πραγματευομένων ἐλάττους οἱ κατεργαζόμενοι⁶⁶ γίνονται· δῆλον οὖν, ὅτι καὶ ἐπιμελείας δέονται πλείονος καὶ ἰσχυροτέρας οἱ τούτων ἐφίεμενοι ἢ οἱ ἐκείνων. 8. Κατ' ἀρχὰς μὲν οὖν, ἀκούοντος Εὐθύδημου, τοιούτους λόγους ἔλεγε Σωκράτης· ὡς δ' ᾗσθετο αὐτὸν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡνιοποιεῖον παρακαθεζομένου δ' αὐτῷ τοῦ Εὐθύδημου Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνῆχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Νῆ τὸν Δί', ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν δύνωμαι πλείιστα. 9. Νῆ τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἀγαμαί γέ σου⁷⁰, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτήσθαι μᾶλλον ἢ σοφίας· δῆλον γάρ, ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. Καὶ ὁ Εὐθύδημος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει ὀρθῶς μετιέναι τὴν σοφίαν. Ὁ δὲ καταμαθὼν αὐτὸν ἡσθέντα τῷ ἐπαίνῳ τούτῳ. 10. Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα; ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος σκοπῶν, ὅτι ἀποκρίναιτο, πάλιν ὁ Σωκράτης· Ἄρα μὴ ἰατρός⁷¹; ἔφη

⁶⁶ οἱ κατεργαζόμενοι. "Those who bring their work to a successful issue" (κατά).

⁷⁰ ἀγαμαί γέ σου. The genitive σου is really dependent on διότι . . . προείλου, κ.τ.λ., as I have explained before. The possibility of such a construction arises from the fact that διότι . . . προείλου is an explanation of τοῦτο (or

similar word), on which σου depends. The construction is therefore ἀγαμαί τοῦτό σου, sc. διότι, κ.τ.λ. "I admire this point about you, because I mean," &c. Below, τί depends on ἀγαθός, "from a desire to be good in what respect?"

⁷¹ Ἄρα μὴ ἰατρός; Sc. βούλει γενέσθαι. For ἀρα μὴ cf. I. iii.

πολλὰ γὰρ καὶ ἰατρῶν ἐστὶ συγγράμματα. Καὶ ὁ Εὐθύδημος· Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ. Οὐκ οὖν ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός, ὥσπερ ὁ Θεόδωρος⁷²; Οὐδὲ γεωμέτρης, ἔφη. Ἀλλὰ μὴ ἀστρολόγος, ἔφη, βούλει γενέσθαι; ὥς δὲ καὶ τοῦτο ἡρνεῖτο· Ἀλλὰ μὴ ῥαψωδός; ἔφη· καὶ γὰρ τὰ Ὀμήρου σέ φασιν ἔπη πάντα κεκτήσθαι. Μὰ Δί' οὐκ ἔγωγ', ἔφη τοὺς γὰρ τοὶ ῥαψωδοὺς οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάντῃ ἡλιθίους ὄντας. 11. Καὶ ὁ Σωκράτης ἔφη· Οὐ δήπου, ὦ Εὐθύδημε, ταύτης τῆς ἀρετῆς ἐφίεσαι, δι' ἣν ἄνθρωποι πολιτικοὶ γίνονται καὶ οἰκονομικοὶ καὶ ἄρχεῖν ἱκανοὶ καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς; καὶ ὁ Εὐθύδημος· Σφόδρα γ', ἔφη, ὦ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι. Νῆ Δί', ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχνης· ἐστὶ γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιλική· ἀτάρ, ἔφη, κατανενόηκας, εἰ οἷόν τ' ἐστὶ μὴ ὄντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι; Καὶ μάλα⁷³, ἔφη, καὶ οὐχ οἷόν τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι. Τί οὖν; ἔφη, σὺ δὴ τοῦτο κατείργασαι⁷⁴; 12. Οἶμαί γε, ἔφη, ὦ Σώκρατες, οὐδενὸς ἀν' ἧττον φανῆναι δίκαιος. Ἀρ' οὖν, ἔφη, τῶν δικαίων ἐστὶν ἔργα, ὥσπερ τῶν τεκτόνων; Ἔστι μέντοι, ἔφη. Ἀρ' οὖν, ἔφη, ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἑαυτῶν ἔργα

11. Καὶ ἰατρῶν is "of physicians as well as of others."

⁷² ὁ Θεόδωρος. This was a mathematician of Cyrene, from whom Socrates learnt geometry. He is one of the *dramatis personae* in Plato's *Theaetetus*.

⁷³ Καὶ μάλα. Sc. κατανενόηκα. In the next clause οἷόν τε is put for οἷόν τε ἐστίν: "It is at all

events impossible" (that is quite clear at least). For γε similarly used, cf. IV. v. 2, ὥς οἷόν τε γε μάλα.

⁷⁴ τεῦτε κατείργασαι; "Have you secured this?" sc. "the being just." Cf. οἱ κατεργαζόμενοι above in § 7. Below, διεξηγήσασθαι is "to detail them at full length (διὰ) to the public" (ἐξ).

ἐπιδείξαι, οὕτως οἱ δίκαιοι τὰ ἐαυτῶν ἔχοιεν ἂν διεξηγήσασθαι; Μὴ οὖν¹⁵, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ νῆ Δί' ἔγωγε τὰ τῆς ἀδικίας ἐπεὶ οὐκ ὀλίγα ἐστὶ καθ' ἑκάστην ἡμέραν τοιαῦτα ὁρᾶν τε καὶ ἀκούειν. 13. Βούλει οὖν, ἔφη ὁ Σωκράτης, γράψωμεν ἐνταυθοῖ μὲν δέλτα, ἐνταυθοῖ δὲ ἄλφα; εἶτα ὅ,τι μὲν ἂν δοκῇ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι πρὸς τὸ δέλτα τιθώμεν, ὅ,τι δ' ἂν τῆς ἀδικίας πρὸς τὸ ἄλφα; Εἴ τί σοι δοκεῖ, ἔφη, προσδεῖν τούτων, ποιεῖ ταῦτα. 14. Καὶ ὁ Σωκράτης γράψας ὥσπερ εἶπεν Οὐκοῦν, ἔφη, ἔστιν ἐν ἀνθρώποις ψεύδεσθαι; Ἔστι μέντοι, ἔφη. Ποτέρωσιν οὖν, ἔφη, θῶμεν τοῦτο; Δῆλον, ἔφη, ὅτι πρὸς τὴν ἀδικίαν. Οὐκοῦν, ἔφη, καὶ τὸ ἐξαπατᾶν ἔστι; Καὶ μάλα, ἔφη. Τοῦτο οὖν ποτέρωσιν θῶμεν; Καὶ τοῦτο δῆλον ὅτι, ἔφη, πρὸς τὴν ἀδικίαν. Τί δέ; τὸ κακουργεῖν; Καὶ τοῦτο, ἔφη. Τὸ δὲ ἀνδραποδίσσασθαι; Καὶ τοῦτο. Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κείσεται, ὦ Εὐθύδημε; Δεινὸν γὰρ ἂν εἴη, ἔφη. 15. Τί δ'; εἰάν τις στρατηγὸς αἰρεθεὶς ἀδικόν τε καὶ ἐχθρὰν πόλιν ἐξανδραποδίσσῃται, φήσομεν τοῦτον ἀδικεῖν; Οὐ δῆτα, ἔφη. Δίκαια δὲ ποιεῖν οὐ φήσομεν; Καὶ μάλα. Τί δ'; εἰάν ἐξαπατᾷ¹⁶ πολεμῶν αὐτοῖς; Δίκαιον, ἔφη, καὶ τοῦτο. Ἐὰν δὲ κλέπτῃ τε καὶ ἀρπάξῃ τὰ τούτων, οὐ δίκαια ποιήσει; Καὶ μάλα, ἔφη ἀλλ'

¹⁵ Μὴ οὖν κ.τ.λ. "It can hardly be that I am unable?" So ἀρα μὴ ἰατρός; in § 10. Cf. III. ii. 4, ἀλλὰ μὴ χειροτέχνα; Below, with τὰ τῆς ἀδικίας sup-
ply δύναμαι ἐξηγήσασθαι.

¹⁶ ἐξαπατᾷ. No doubt it is fair to deceive an enemy in all matters wherein it is understood on both sides or by universal usage, that one general may deceive an-

other by strategical manoeuvres, feints, &c. But it is not fair to deceive an enemy in any point to which the above understanding does not apply, because then confidence is betrayed. If a general sent a flag of truce, and seized that opportunity to take an unexpected advantage of the enemy, he would be acting unfairly.

ἐγὼ σε τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτα ἐρχτᾶν. Οὐκουν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, πάντα καὶ πρὸς τῇ δικαιοσύνῃ¹⁷ θετέον ἂν εἴη; Ἔοικεν, ἔφη. 16. Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν, πρὸς μὲν τοὺς πολέμους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς ἀπλούστατον εἶναι; Πάνυ μὲν οὖν, ἔφη ὁ Εὐθύδημος. 17. Τί οὖν; ἔφη ὁ Σωκράτης, ἐάν τις στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ στρατεύμα ψευσάμενος φήσῃ συμμάχους προσιέναι καὶ τῷ ψεύδει τούτῳ παύσῃ τὰς ἀθυμίας τοῦ στρατεύματος, ποτέρωθι τὴν ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιοσύνην. Ἐὰν δέ τις υἱὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἐξαπατήσας ὡς σιτίον τὸ φάρμακον δῶ καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὖ τὴν ἀπάτην ποῖ θετέον; Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. Τί δ'; ἐάν τις ἐν ἀθυμίᾳ ὄντος φίλου δείσας, μὴ διαχρήσῃται ἑαυτόν¹⁸, κλέψῃ ἢ ἀρπάσῃ ἢ ξίφος ἢ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποτέρωθι θετέον; Καὶ τοῦτο νῆ Δί', ἔφη, πρὸς τὴν δικαιοσύνην. 18. Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς φίλους ἅπαντα δεῖν ἀπλοῖζεσθαι; Μὰ Δί' οὐ δῆτα, ἔφη ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ ἔξεστι. Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, ἐξεῖναι πολὺ μᾶλλον ἢ μὴ ὀρθῶς τιθέναι. 19. Τῶν δὲ δὴ τοὺς φίλους ἐξαπατώντων ἐπὶ βλάβῃ, ἵνα μηδὲ τοῦτο παραλίπωμεν ἄσκεπτον, πότερος

¹⁷ πρὸς τῇ δικαιοσύνῃ. In § 17 there is ποτέρωθι and also πρὸς τῇ δικαιοσύνῃ, and in § 14 ποτέρωθι. The last is the proper construction, strictly with a verb of motion, like ἐθήκαμεν, but the dative is a brief way of putting what would otherwise be ἐθήκαμεν πρὸς τῇ δικαιοσύνῃ ὅτε

προσκεισθαι πρὸς αὐτῇ.

¹⁸ ἑαυτόν. For the case cf. Thucyd. i. 126, καθεζομένους δέ τινας διαχρήσαντο. The general notion of "killing" conveyed by the word takes the accusative case. Below, καὶ γὰρ τὰ πρότερον is, "for even what I said before."

ἀδικιώτερός ἐστιν, ὁ ἐκὼν ἢ ὁ ἄκων; Ἀλλ', ὦ Σώκρατες, οὐκέτι μὲν ἔγωγε πιστεύω οἷς ἀποκρίνομαι· καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι ἢ ὡς ἐγὼ τότε νόμην· ὅμως δὲ εἰρήσθω μοι ἀδικιώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος. 20. Δοκεῖ δέ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶναι, ὥσπερ τῶν γραμμάτων; Ἔμουγε. Πότερον δὲ γραμματικώτερον κρίνεις, ὃς ἂν ἐκὼν μὴ ὀρθῶς γράφῃ καὶ ἀναγιγνώσκῃ ἢ ὃς ἂν ἄκων; Ὅς ἂν ἐκὼν, ἔγωγε· δύναιτο γὰρ ἂν, ὅποτε βούλοιτο⁷⁹, καὶ ὀρθῶς αὐτὰ ποιεῖν. Οὐκ οὐκ μὲν ἐκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων ἀγράμματος; Πῶς γὰρ οὐ; Τὰ δίκαια δὲ πότερον ὁ ἐκὼν ψευδόμενος καὶ ἐξαπατῶν οἶδεν ἢ ὁ ἄκων; Δῆλον, ὅτι ὁ ἐκὼν. Οὐκ οὐκ γραμματικώτερον μὲν τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς εἶναι; Ναί. Δικαιώτερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπισταμένου; Φαίνομαι⁸⁰. δοκῶ δέ μοι καὶ ταῦτα οὐκ οἶδ' ὅπως λέγειν. 21. Τί δὲ δή, ὃς ἂν βουλό-

⁷⁹ ὅποτε βούλοιτο. Cf. II. i. 18, φάγοι ἂν ὅποτε βούλοιτο. The words are equivalent to εἰ ποτε βούλοιτο, of an indefinitely frequent act. Kühner says, that here Socrates "agit sophistam," because the theory contradicts IV. vi. 6, οἱ τὰ δίκαια ποιῶντες δίκαιοι εἰσιν, which is not the same at all as οἱ τὰ δίκαια ποιεῖν ἐπιστάμενοι. But to few men is it given never to contradict themselves, and certainly Socrates did—or Plato makes him—very much vary in his remarks at different times. Socrates made virtue to consist in knowledge. From this premise, it is a fair deduction, that the man who knows how to act justly but acts unjustly designedly is better,—

for he possesses more knowledge,—than the man whose injustice is unintentional. A man who writes badly on purpose when he can write well, is a better writer, in point of skill, than the man who writes badly because he cannot help it. But, as before observed, Socrates was better than his theory, and illogically he recognized the necessity of due regulation of the emotions and passions, over and above mere knowledge.

⁸⁰ φαίνομαι. Sc. λέγων. The sense is, I think, "I am shown by the argument to say this; but I seem to admit this too, I scarce know how." He admits it logically, but hardly knows what to make of it.

μενος τᾱληθῇ λέγειν μηδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγει, ἀλλ' ὁδὸν τε φράζων τὴν αὐτὴν τοτὲ μὲν πρὸς ἔω, τοτὲ δὲ πρὸς ἐσπέραν φράζει καὶ λογισμόν⁸¹ ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν πλείω, τοτὲ δ' ἐλάττω ἀποφαίνεται, τί σοι δοκεῖ ὁ τοιοῦτος; Δῆλος νῆ Δί' εἶναι, ὅτι ἂν ᾤετο εἶδέναι οὐκ οἶδεν. 22. Οἶσθα δέ τινας ἀνδραποδώδεις καλουμένους; Ἐγωγε. Πότερον διὰ σοφίαν, ἢ δι' ἀμαθίαν; Δῆλον, ὅτι δι' ἀμαθίαν. Ἀρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆτα. Ἀλλ' ἄρα⁸² διὰ τὴν τοῦ τεκταίνεσθαι; Οὐδὲ διὰ ταύτην. Ἀλλὰ διὰ τὴν τοῦ σκυτεύειν; Οὐδὲ δι' ἐν τούτων, ἔφη, ἀλλὰ καὶ τούναντίον οἱ γὰρ πλείστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδραποδώδεις εἰσίν. Ἀρ' οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδόντων τὸ ὄνομα τοῦτ' ἐστίν; Ἐμοιγε δοκεῖ, ἔφη. 23. Οὐκοῦν δεῖ παντὶ τρόπῳ διατειναμένους φεύγειν, ὅπως μὴ ἀνδράποδα ᾤμεν. Ἀλλά, νῆ τοὺς θεούς, ἔφη, ὦ Σώκρατες, πάνυ ᾤμην φιλοσοφεῖν φιλοσοφίαν, δι' ἧς ἂν μάλιστα ἐνόμιζον παιδεύθῃναι τὰ προσήκοντα ἀνδρὶ καλοκάγαθίας ὀρεγομένῳ· νῦν δὲ πῶς οἶμι με ἀθύμως ἔχειν ὁρῶντα ἑμαυτὸν διὰ μὲν τὰ προπεποιημένα οὐδὲ τὸ ἐρωτώμενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ὧν μάλιστα⁸³ χρὴ εἶδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα, ἣν ἂν πορευόμενος βελτίων γενοίμην; 24. Καὶ ὁ Σωκράτης· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, εἰς Δελφοὺς δέ⁸⁴ ἤδη πώποτε ἀφίκου; Καὶ

⁸¹ λογισμόν. "Setting forth a calculation," i. e. giving the result of it.

⁸² Ἄλλ' ἄρα. This ἄρα is different in sense from the ἄρα above, used in questions. Here it draws an inference, "but then, —if not what has been already mentioned, —is it," &c.

⁸³ ὑπὲρ ὧν μάλιστα. Sc. ὑπὲρ

τούτων ἃ μάλιστα χρὴ εἶδέναι. Breitenbach however makes it ὑπὲρ τούτων ὑπὲρ ὧν χρὴ εἶδέναι ἀποκρίνασθαι. For ὑπὲρ in the sense of περί cf. I. i. 17, ὅπῃ τούτων παραγνῶναι.

⁸⁴ εἰς Δελφοὺς δέ. The δέ is curious. Καὶ . . . δέ is common; cf. I. i. 3, κακεῖνος δέ, "and he moreover." Here δέ seems to refer to

δὲ γε νῦν Δία, ἔφη. Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ Γινῶθι σαυτόν; "Εγώ γε. Πότερον οὖν οὐδέν σοι τοῦ γράμματος ἐμέλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας σαυτόν ἐπισκοπεῖν, ὅστις εἴης; Μὰ Δί' οὐ δῆτα, ἔφη· καὶ γὰρ δὴ πάνυ τοῦτό γε ᾧμην εἶδέναι· σχολῇ γὰρ ἂν ἄλλο τι ᾔδειν, εὔγε μὴδ' ἐμαυτόν ἐγίγνωσκον. 25. Πότερα δέ σοι δοκεῖ γυγνώσκειν ἑαυτόν ὅστις τοῦνομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἶονται γυγνώσκειν ὅν ἂν βούλωνται γινῶναι, πρὶν ἂν ἐπισκέψωνται⁵⁵, πότερον εὐπειθής ἐστίν ἢ δυσπειθής, καὶ πότερον ἰσχυρός ἐστίν ἢ ἀσθενής, καὶ πότερον ταχὺς ἢ βραδύς, καὶ τὰλλα τὰ πρὸς τὴν τοῦ ἵππου χρεῖαν ἐπιτήδειά τε καὶ ἀνεπιτήδεα ὅπως ἔχει⁵⁶, οὕτως ὁ ἑαυτόν ἐπισκεψάμενος, ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην χρεῖαν, ἔγνωκε τὴν αὐτοῦ δύναμιν; Οὕτως ἔμοιγε δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν ἑαυτόν. 26. Ἐκεῖνο δὲ οὐ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἶδέναι ἑαυτοὺς πλεῖστα ἀγαθὰ πάσχουσιν οἱ ἄνθρωποι, διὰ δὲ τὸ ἐψεῦσθαι ἑαυτῶν⁵⁷ πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες

ἄλλην ὁδὸν οὐδεμίαν ἔχοντα, as though the speaker had in his mind something like ἄλλην μὲν ὁδὸν οὐδεμίαν ἔχοις ἂν, εἰς Δελφοὺς δὲ ἀφίκου; This would be sufficiently expressed in English by emphasizing the name of the place: "have you ever been to Delphi?"

⁵⁵ πρὶν ἂν ἐπισκέψωνται. It is to be noticed that πρὶν ἂν with a subjunctive can only be used when the previous clause contains a negative, as here οὐ πρότερον, κ.τ.λ. I do not think there is any difference of meaning in such cases between πρὶν ἂν ἐπισκέψωνται and πρὶν ἐπισκέψασθαι. Cf. IV. iv. 9, οὐκ ἀκούσῃ πρὶν

γ' ἂν αὐτὸς ἀποφῇ.

⁵⁶ ὅπως ἔχει. This is a continuation of the usual Greek idiom prevailing through this passage, viz. γινῶναι τὰ ἅλλα ὅπως ἔχει, instead of γινῶναι ὅπως τὰ ἅλλα ἔχει.

⁵⁷ ἐψεῦσθαι ἑαυτῶν. Cf. § 27 for the same construction. The sense is, "through their being deceived about themselves," forming a wrong estimate of their own powers. Perhaps the genitive is due to some general notion of missing or coming short (of any knowledge) of oneself. Cf. Soph. Ajax 807, ἔγνωκα φῶτ' ὅτι ἠπατημένη, "cheated of the man." Such verbs (ἀμαρτάνειν, λείπειν

ἑαυτοὺς τὰ τε ἐπιτήδεια ἑαυτοῖς ἴσασι καὶ διαγινώσκουσιν²⁸ ἃ τε δύνανται καὶ ἃ μὴ καὶ ἃ μὲν ἐπίστανται πράττοντες πορίζονται τε ὧν δέονται καὶ εὖ πράττουσιν, ὧν δὲ μὴ ἐπίστανται ἀπεχόμενοι ἀναμάρτητοι γίνονται καὶ διαφεύγουσι τὸ κακῶς πράττειν διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνάμενοι δοκιμάζειν καὶ διὰ τῆς²⁹ τῶν ἄλλων χρείας τὰ τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. 27. Οἱ δὲ μὴ εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαυτῶν δυνάμεως πρὸς τε τοὺς ἄλλους ἀνθρώπους καὶ τὰλλα ἀνθρώπινα πράγματα ὁμοίως διάκεινται³⁰ καὶ οὔτε ὧν δέονται ἴσασιν οὔτε ὅ,τι πράττουσιν οὔτε οἷς χρῶνται, ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι. 28. Καὶ οἱ μὲν εἰδότες ὅ,τι ποιούσιν, ἐπιτυγχάνοντες ὧν πράττουσιν, εὐδοχοί τε καὶ τίμιοι γίνονται καὶ οἷ τε ὅμοιοι τούτοις ἡδέως χρῶνται, οἷ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλεύεσθαι καὶ προτάσασθαι γε ἑαυτῶν τούτους καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν. 29. Οἱ δὲ μὴ εἰδότες ὅ,τι ποιούσι, κακῶς δὲ αἰρούμενοι καὶ

θαι, κ.τ.λ.) take a genitive. Why they do, is perhaps because they convey the idea of the negation of "taking hold of," or "seizing," to which a partitive genitive is usually annexed, as λάβεσθε τῶν γονάτων,—at which point explanation must cease.

²⁸ διαγινώσκουσιν. Διά is connected with γίνομαι. The sense of διαγινώσκειν therefore is, "to know things a-two," as it were, when separated into two sets, and so to be able to distinguish one set from the other.

²⁹ καὶ διὰ τῆς. The καὶ is

unusual, and not easy to understand. It seems to be "also." These men themselves, in their own persons,—by their judicious conduct,—secure good; as they are able to test not only themselves but others (καὶ τοὺς ἄλλους), they also (καὶ), by the use they make of these last, gain additional good.

³⁰ ὁμοίως δίδκενται. That is, "they are as wrong about others as about themselves." Below, οἱ ὅμοιοι is "people like themselves," as sensible, that is,

οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες οὐ μόνον ἐν αὐτοῖς τούτοις ζημιούνται³¹ τε καὶ κολάζονται, ἀλλὰ καὶ ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίνονται καὶ καταφρονούμενοι καὶ ἀτιμιζόμενοι ζῶσιν ὁρᾶς δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυτῶν δύναμιν κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίνονται, αἱ δ' ἐξ ἐλευθέρων δούλαι. 30. Καὶ ὁ Εὐθύδημος· Ὡς πάνυ μοι δοκοῦν³², ἔφη, ὦ Σώκρατες, περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γινώσκειν, οὕτως ἴσθι ὁπόθεν δὲ χρὴ ἄρξασθαι ἐπισκοπεῖν ἑαυτόν, τοῦτο πρὸς σὲ ἀποβλέπω εἰ μοι ἐθελήσῃς ἂν³³ ἐξηγήσασθαι. 31. Οὐκουν, ἔφη ὁ Σωκράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὁποῖά ἐστι, πάντως πού γινώσκεις; Νῆ Δί', ἔφη, εἰ γὰρ μηδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φαυλότερος ἂν εἴην. Ἴθι δὴ, ἔφη, καὶ ἐμοὶ ἐξήγησαι αὐτά. Ἀλλ' οὐ χαλεπὸν, ἔφη πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν, ἔπειτα³⁴ τὰ αἷτια ἑκατέρου αὐτῶν, καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθὰ, τὰ δὲ πρὸς τὸ νοσεῖν κακὰ. 32. Οὐκουν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος

³¹ ζημιούνται. "They suffer loss and correction." In κολάζειν there is the idea, not of inflicting pecuniary or other harm or loss (ζημιῶν), but of chastisement with a view to improve the offender morally.

³² Ὡς πάνυ μοι δοκοῦν. This depends on οὕτως ἴσθι. Διανοεῖσθαι ὡς διαλλαγησομένων (Plato, Repub. 381 C) is a common construction; and as εἰδέναι and all verbs of knowing take a participle in the accusative (or nominative), ἴσθι ὡς δοκοῦν seems a natural construction.

³³ εἰ . . ἐθελήσῃς ἂν. "An does

not occur with εἰ in a clause expressing an hypothesis where εἰ means "if," in the sense of "supposing that." But here εἰ means "if," in the sense of "whether," and in that sense εἰ can have ἂν. Translate, "I look to you, to see whether or not you would be willing to explain this." So in Euripides, οὐκ οἶδα εἰ πείσαιμί σε ἂν, "I don't know whether I should be likely to persuade you." Below, πάντως πού γινώσκεις is, "you know fully, no doubt" (πού), or "if I mistake not." Cf. III. iii. 2.

³⁴ ἔπειτα. Cf. I. ii. 1.

αἷτια γίνηται, ἀγαθὰ ἂν εἴη, ὅταν δὲ κακοῦ, κακά ; Πότε δ' ἂν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἷτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ ; "Ὅταν νῆ Δί', ἔφη, στρατείας τε αἰσχροῦς καὶ ναυτιλίας βλαβεραῦς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μετασχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. Ἀληθῆ λέγεις ἄλλ' ὁρᾷς, ἔφη, ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὠφελοῦντα²⁶, ποτὲ δὲ βλάπτοντα μᾶλλον ἀγαθὰ ἢ κακά ἐστίν ; 33. Οὐδὲν μὰ Δία φαίνεται κατὰ γε τοῦτον τὸν λόγον. Ἀλλ' ἢ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφισβητήτως ἀγαθὸν ἐστίν· ποῖον γὰρ ἂν τις πρῶγμα οὐ βέλτιον πράττοι σόφος ὢν ἢ ἀμαθής ; Τί δαί ; τὸν Δαίδαλον, ἔφη, οὐκ ἀκήκοας, ὅτι ληφθεὶς ὑπὸ Μίνω διὰ τὴν σοφίαν ἠναγκάζετο ἐκείνῳ δουλεύειν καὶ τῆς τε πατρίδος ἅμα καὶ τῆς ἐλευθερίας ἐστερήθη καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ υἱοῦ τὸν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἠδυνήθη σωθῆναι, ἀλλ' ἀπενεχθεὶς εἰς τοὺς βαρβάρους πάλιν ἐκεῖ ἐδούλευεν ; Λέγεται νῆ Δί', ἔφη, ταῦτα. Τὰ δὲ Παλαμήδους οὐκ ἀκήκοας πάθῃ ; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν, ὥς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεῶς ἀπόλλυται. Λέγεται καὶ ταῦτα, ἔφη. Ἄλλους δὲ πόσους οἶει διὰ σοφίαν ἀναρπάστους πρὸς βασιλέα²⁷ γεγονέναι καὶ ἐκεῖ δουλεύειν ; 34. Κινδυνεύει, ἔφη, ὦ Σώκρατες, ἀναμφιλογώτατον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν. Εὔγε μή τις αὐτό, ἔφη, ὦ Εὐθύδημε, ἐξ ἀμφι-

²⁶ ποτὲ μὲν ὠφελοῦντα. "If they sometimes do good." If the things mentioned do harm sometimes, they have no more right to be called good than bad. In οὐδὲν φαίνεται the full construction is οὐδὲν μᾶλλον φαίνεται ἀγαθὰ ἢ κακά.

²⁷ πρὸς βασιλέα. The Persian king is meant. Cf. III. v. 26. As he was *the* king in the eyes of the Greeks, the article could be dispensed with, as in such words as ἥλιος, γῆ, κ.τ.λ., where there could be no ambiguity from its absence.

λόγων ἀγαθῶν συντιθείη. Τί δ' ἄν, ἔφη, τῶν εὐδαιμονικῶν ἀμφίλογον εἴη; Οὐδέν, ἔφη, εἴγε μὴ προσθήσομεν αὐτῷ κάλλος ἢ ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καὶ τι ἄλλο τῶν τοιούτων. Ἀλλὰ νῆ Δία προσθήσομεν, ἔφη πῶς γὰρ ἄν τις ἄνευ τούτων εὐδαιμονοίη; 35. Νῆ Δί', ἔφη, προσθήσομεν ἄρα ἐξ ὧν πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὠραίοις παρακεκνηκότεων²⁷ διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἰσχὺν μεῖζουσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπίπτουσι, πολλοὶ δὲ διὰ τὸν πλοῦτον διαθρυπτόμενοί τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόνθασιν. 36. Ἀλλὰ μήν, ἔφη, εἴγε μὴδὲ τὸ εὐδαιμονεῖν ἐπαινῶν ὀρθῶς λέγω, ὁμολογῶ μὴδὲ ὅ,τι πρὸς τοὺς θεοὺς εὐχεσθαι χρὴ εἰδέναι. Ἀλλὰ ταῦτα μὲν, ἔφη ὁ Σωκράτης, ἴσως διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδ' ἔσκεψαι· ἐπεὶ δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προεστάναι, δῆλον, ὅτι δημοκρατίαν γε οἶσθα, τί ἐστι. Πάντως δήπου, ἔφη. 37. Δοκεῖ οὖν σοι δυνατόν εἶναι δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; Μὰ Δί' οὐκ ἔμοιγε. Καὶ τί νομίζεις δῆμον εἶναι; Τοὺς πένητας τῶν πολιτῶν ἔγωγε. Καὶ τοὺς πένητας ἄρα οἶσθα; Πῶς γὰρ οὐ; Ἀρ' οὖν καὶ τοὺς πλουσίους οἶσθα; Οὐδέν γε ἦττον ἢ καὶ τοὺς πένητας. Ποίους δὲ πένητας καὶ ποίους πλουσίους καλεῖς; Τοὺς μὲν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν²⁸ πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν πλουσίους. 38. Καταμεμάθηκας οὖν, ὅτι ἐνίοις

²⁷ παρακεκνηκότεων. Παρακινεῖν (used intransitively) is "to be moved aside, away from the right point." Cf. παρακινεῖν, παραληρεῖν, and similar compounds. Thence it means "to be frenzied." So Plato, Phædr.

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²⁸ τελεῖν. "To pay for what they want," lit. "to spend money on the objects on which it is necessary to spend it," that is, on the necessities of life.

μὲν πάνυ ὀλίγα ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περιποιῶνται ἀπ' αὐτῶν⁹⁹, ἐνίοις δὲ πάνυ πολλὰ οὐχ ἱκανά ἐστι; Καὶ νῆ Δί¹⁰⁰, ἔφη ὁ Εὐθύδημος, ὁρθῶς γάρ με ἀναμιμνήσκεις, οἶδα γὰρ καὶ τυράννους τινάς, οἳ δὲ ἔνδειαν, ὥσπερ οἱ ἀπορώτατοι, ἀναγκάζονται ἀδικεῖν. 39. Οὐκουν, ἔφη ὁ Σωκράτης, εἶγε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα κεκτημένους, ἐὰν οἰκονομικοὶ ᾖσιν, εἰς τοὺς πλουσίους; καὶ ὁ Εὐθύδημος ἔφη Ἀναγκάζει με καὶ ταῦτα ὁμολογεῖν δηλονότι ἢ ἐμὴ φαυλότης καὶ φροντίζω, μὴ κράτιστον ἢ μοι συγᾶν κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἰδέναι.

Καὶ πάνυ ἀθύμως ἔχων ἀπῆλθε καὶ καταφρονήσας ἑαυτοῦ καὶ νομίσας τῷ ὄντι ἀνδράποδον εἶναι. 40. Πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσήεσαν, οὓς καὶ¹ βλακωτέρους ἐνόμιζεν, ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅ,τι μάλιστα Σωκράτει συνείη καὶ οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἶη ἕνια δὲ καὶ ἐμμεῖτο ὧν ἐκεῖνος ἐπετήδευεν ὁ δὲ ὡς ἔγνω αὐτὸν οὕτως ἔχοντα, Ἡκιστα μὲν διατάραττεν, ἀπλούστατα δὲ καὶ σαφέστατα ἐξηγεῖτο ἃ τε ἐνόμιζεν² εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι.

⁹⁹ περιποιῶνται ἀπ' αὐτῶν. "They make gain out of them;" they have little, and yet they save out of it. In περιποιεῖν the preposition has the same force as in περιεῖναι, "to be over and above;" so that the meaning is, "to make a surplus," "to gain."

¹⁰⁰ Καὶ νῆ Δί. "Certainly,—for you remind me rightly—for I know." Here ὁρθῶς γάρ, κ.τ.λ. is parenthetical.

¹ εἰ καὶ. Either καὶ merely

follows the relative in the sense of "also," in the mechanical way already spoken of (cf. note on p. 25), or it qualifies βλακωτέρους in the sense of "absolutely stupid to a considerable extent."

² ἃ τε ἐνόμιζεν. So. ἃ τε ἐνόμιζεν δεῖν εἰδέναι καὶ ἃ ἐνόμιζεν κράτιστα εἶναι ἐπιτηδεύειν: but no doubt εἰδέναι τε δεῖν would be the more natural arrangement. Cf. III. v. 3.

CHAPTER III.

1. Τὸ μὲν οὖν λεκτικούς καὶ πρακτικούς καὶ μηχανικούς γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρότερον τούτων ᾤετο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι· τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικωτέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι. 2. Πρῶτον μὲν δὴ περὶ θεοὺς ἐπειράτο σώφρονας ποιεῖν τοὺς συνόντας. "Ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντι παραγενόμενοι διηγοῦντο, ἐγὼ δέ, ὅτε πρὸς Εὐθύδημον τοιαύδε διελέγετο, παρεγενόμην. 3. Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἤδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι, ὥς ἐπιμελῶς οἱ θεοὶ ὧν οἱ ἄνθρωποι δέονται κατεσκευάκασι; καὶ ὅς· Μὰ τὸν Δι', ἔφη, οὐκ ἔμοιγε. 'Ἄλλ' οἶσθά γ', ἔφη, ὅτι πρῶτον μὲν³ φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέχουσιν; Νῆ Δί', ἔφη, ὃ γ' εἰ μὴ εἴχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν ἔνεκά γε⁴ τῶν ἡμετέρων ὀφθαλμῶν. 'Ἀλλὰ μὴν καὶ ἀναπαύσεώς γε δεόμενοις ἡμῖν νύκτα παρέχουσι κάλλιστον ἀναπαυτήριον. Πάνυ γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον. 4. Οὐκοῦν καί, ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὧν τὰς τε ὥρας⁵ τῆς ἡμέρας ἡμῖν καὶ τὰλλα πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἄστρο ἐν τῇ νυκτὶ ἀνέφηναν, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει, καὶ διὰ τοῦτο πολλὰ ὧν δεόμεθα πράττομεν; Ἔστι ταῦτα, ἔφη. 'Ἀλλὰ μὴν ἢ γε σελήνη οὐ μόνον τῆς νυκτὸς, ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη

³ πρῶτον μὲν. To this corresponds ἀλλὰ μὴν καί, κ.τ.λ., instead of ἔπειτα δέ.

⁴ ἔνεκά γε. "As far as our eyes are concerned." Cf. Plato, Repub. 329 B, τὰ αὐτὰ ἐπεπόνθη ἔνεκά γε γήρωι. The meaning is, that if our eyes were the only

causes of sight, we should be blind; besides eyes we must have light to correspond.

⁵ τὰς τε ὥρας. Not the hours of the day, but its various divisions, such as dawn, midday, &c. In this sentence καί is joined to ἀνέφηναν.

φανερὰ ἡμῖν ποιεῖ. Πάνυ μὲν οὖν, ἔφη. 5. Τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι* καὶ ὥρας ἀρμοστούσας πρὸς τοῦτο παρέχειν, αἱ ἡμῖν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραυνόμεθα; Πάνυ, ἔφη, καὶ ταῦτα φιλάνθρωπα. 6. Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε καὶ φυτεύειν τε καὶ συναύξειν τῇ γῇ καὶ ταῖς ὥραις πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς καὶ μὴ γνύμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερα τε καὶ ὠφελιμώτερα καὶ ἡδίω ποιεῖν αὐτὰ καί, ἐπειδὴ πλείστου δεόμεθα τούτου, ἀφθονέστατον αὐτὸ παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, προνοητικόν. 7. Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα, ὅσα ὠφελείας ἕνεκα ἄνθρωποι κατασκευάζονται; ὡς γὰρ συνελόντι' εἰπεῖν, οὐδὲν ἄξιόλογον ἄνευ πυρὸς ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλάνθρωπία. [Τὸ δὲ καὶ ἀέρα ἡμῖν ἀφθόνως οὕτω πανταχοῦ διαχύσαι, οὐ μόνον πρόμαχον καὶ σύντροφον ζωῆς, ἀλλὰ καὶ πελάγη περᾶν δι' αὐτοῦ καὶ τὰ ἐπιτήδεια ἄλλους ἀλλαχόθι καὶ ἐν ἀλλοδαπῇ στελλομένους πορίζεσθαι, πῶς οὐχ ὑπὲρ λόγον; Ἀνέκφραστον.] 8. Τὸ δὲ τὸν ἥλιον, ἐπειδὴ ἐν χειμῶνι* τράπηται, προσιέναι τὰ

* Τὸ δ' . . ἀναδιδόναι. Sc. τοὺς θεούς. If the construction were complete, it would be τὸ δὲ τοὺς θεοὺς ἀναδιδόναι . . . , τί τοῦτό σοι δοκεῖ εἶναι. Below, ὥστε καὶ φυτεύειν is "as to go the length of both producing." And in the same sentence καὶ αὐτοὺς ἡμᾶς is, "ourselves as well" (as τὰ χρήσιμα).

† ὡς γὰρ συνελόντι. Cf. II. viii. 10. Below, ἀλλαχόθι καὶ ἐν

ἀλλοδαπῇ follows πορίζεσθαι, not στελλομένους, which would require ἀλλαχόσε and εἰς ἀλλοδαπὴν. Here στελλομένους is used absolutely, "by making voyages." There can be very little doubt that all this passage from τὸ δὲ καὶ ἀέρα to ἀνέκφραστον, is an interpolation, judging from the style, and its absence from all the MSS. but one.

* ἐπειδὴ ἐν χειμῶνι. "After

μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διεληλυθεν, καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενον, μή τι ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίνων βλάβῃ, καὶ ὅταν αὖ πάλιν ἀπὼν γένηται ἔνθα καὶ ἡμῶν δῆλόν ἐστιν, ὅτι, εἰ προσωτέρω ἄπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ τρέπεσθαι καὶ προσχωρεῖν καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι, ἔνθα ὧν μάλιστα ἡμᾶς ὠφελοῖ⁹; Νῆ τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἔνεκα γιγνόμενα. 9. Τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψῦχος, εἰ ἐξαπλῆς γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ ἰσχυρότατα καθισταμένους; Ἐγὼ μὲν, ἔφη ὁ Εὐθύδημος, ἤδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι¹⁰ τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν, ἐκεῖνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τᾶλλα ζῶα τούτων μετέχει. 10. Οὐ γὰρ καὶ τοῦτ'.

it has once turned during winter," "after it has passed the winter solstice." It is assumed here that the sun is nearer the earth in summer than in winter, which, of course, is just the opposite of the real fact, the greater heat of summer being due to other reasons.

⁹ ὠφελοῖ. The absence of *ἄν* is to be noticed. The same omission of the particle occurs elsewhere. Plato, Euthyd. 296 E, τὰ μὲν γὰρ ἄλλα οὐκ ἔχω πῶς ἀμφισβητοῖην. Kühner also quotes Cypri. I. iv. 14, ἄφες τοὺς κατ' ἐμὲ διαγωνίζεσθαι ὅπως ἕκαστος κρείτιστα δύναιτο. It will be seen, that in all these examples the clause begins with a relative (for πῶς might be ὅπως). I don't know whether the optative might

be used to express that the matter is put forward rather as the thought of the subject of the verb than as a simple fact. Could, in the text, the meaning be, "where he thought he could benefit us most?" a sort of divine providence being attributed to the sun? If so, Stallbaum would be right in saying that, in the passage from the Euthydemus, *ἄν* wants inserting, for the sense could hardly be the suggested.

¹⁰ εἰ ἄρα τί ἐστι. "Whether really the Gods have any thing to do but look after men." *ἄρα* is used in its usual sense of drawing an inference; if the Gods show such consideration for men, it follows apparently that they have no other occupation.

ἔφη ὁ Σωκράτης, φανερόν, ὅτι καὶ ταῦτα ἀνθρωπων
 ἕνεκα γίνεταί τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον
 αἰγῶν τε καὶ οἴων καὶ ἵππων καὶ βοῶν καὶ ὄνων καὶ
 τῶν ἄλλων ζῶων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἄν-
 θρωποι; ἐμοὶ μὲν γὰρ δοκεῖ πλείω τῶν φυτῶν¹¹. τρέ-
 φονται γοῦν καὶ χρηματίζονται οὐδὲν ἥττον ἀπὸ
 τούτων¹² ἢ ἀπ' ἐκείνων πολὺ δὲ γένος ἀνθρώπων τοῖς
 μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρώνται, ἀπὸ
 δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφό-
 μενοι ζῶσι· πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ
 χρήσιμα τῶν ζῶων εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ
 συνεργοῖς χρώνται. 'Ομογνωμονῶ σοι καὶ τοῦτ', ἔφη
 ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως
 ὑποχείρια γυγνόμενα τοῖς ἀνθρώποις, ὥστε χρῆσθαι
 αὐτοῖς ὅ,τι ἂν βούλωνται. 11. Τὸ δ', ἐπειδὴ πολλὰ
 μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ ἀλλήλων ἐστί,
 προσθεῖναι¹³ τοῖς ἀνθρώποις αἰσθήσεις ἀρμοιτούσας
 πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν
 τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ᾧ περὶ ὧν αἰσθανό-
 μεθα λογιζόμενοί τε καὶ μνημονεύοντες καταμανθάνομεν,
 ὅπῃ ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα, δι' ὧν
 τῶν τε ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα. 12.

¹¹ πλείω τῶν φυτῶν. "More benefits (from them) than (from) plants." This is, if the text is sound, a brief form, instead of πλείω ἢ (ἀπολαύουσι) τῶν φυτῶν. With comparatives there are often instances of compression, cf. III. xi. 5, κρεῖττον οἴων φίλων ἀγέλην κεκτῆσθαι, sc. ἢ ἀγέλην οἴων. Cf. also Thucyd. vi. 16, ἐμοὶ μᾶλλον ἐτέρων προσήκει, sc. ἢ ἐτέροις. The commentators compare De Repub. Iaced. ix. 1, εἴροι ἂν μείους ἀποθνήσκοντα, τῶν ἀποχωρεῖν αἰρουμένων. sc. ἢ τῶν,

κ.τ.λ., "fewer die than of those who," &c.

¹² ἀπὸ τούτων. "From animals than plants," where τούτων refers to animals, although plants have been mentioned last, because *they*, and not plants, are the principal subject in the passage. Below, after βούλωνται supply χρῆσθαι, so that ὅ,τι is really a cognate accusative, "with whatever use they want to use them."

¹³ Τὸ δ' . . . προσθεῖναι. See above on § 5, under τὸ ἀναδιδόναι.

τὸ δὲ καὶ ἑρμηνείαν δοῦναι, δι' ἧς πάντων τῶν ἀγαθῶν μεταδίδομέν τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν καὶ νόμους τιθέμεθα καὶ πολιτευόμεθα; Παντάπασιν εἰκόασιν, ὧς Σώκρατες, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιεῖσθαι. Τὸ δὲ καὶ εἰ ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ταύτῃ αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανομένοις φράζοντας τὰ ἀποβησόμενα καὶ διδάσκοντας, ἧ ἂν ἄριστα γίγνοιτο¹⁴; Σοὶ δ', ἔφη, ὧς Σώκρατες, εἰκόασιν ἔτι φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, εἴ γε μηδὲ ἐπερωτώμενοι ὑπὸ σου προσημαίνουσί σοι ἅ τε χρὴ ποιεῖν καὶ ἅ μή. 13. "Ὅτι δέ γε ἀληθῆ¹⁵ λέγω, καὶ σὺ γνώσῃ, ἂν μὴ ἀναμένης, ἕως ἂν τὰς μορφὰς τῶν θεῶν ἴδῃς, ἀλλ' ἐξαρκῇ σοι τὰ ἔργα αὐτῶν ὁρῶντι σέβεσθαι καὶ τιμᾶν τοὺς θεοὺς. Ἐννόει δέ, ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἳ τε γὰρ ἄλλοι ἡμῖν τὰγαθὰ δίδόντες οὐδὲν τούτων εἰς τοῦμφανὲς ἰόντες δίδόασιν, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων, ἐν ᾧ πάντα καλὰ καὶ ἀγαθὰ ἐστὶ, καὶ αἰεὶ μὲν χρωμένοις ἀτριβῇ τε καὶ ὑγιᾷ καὶ ἀγήρατα παρέχων, θᾶπτον δὲ νοήματος ἀναμαρτήτως ὑπηρετοῦντα, οὗτος τὰ μέγιστα μὲν πράττων ὁράται, τάδε δὲ οἰκονομῶν ἀόρατος ἡμῖν ἐστίν. 14. Ἐννόει δ', ὅτι καὶ ὁ πᾶσι

¹⁴ γίγνουντε. The plural after a neuter is not usual. Perhaps it was not so much the mere words (τὰ ἀποβησόμενα) as the idea of distinct plurality, raised by the notion of results happening continually, that influenced the writer.

¹⁵ "Ὅτι δέ γε ἀληθῆ. Socrates takes up the subject interrupted by the remark, σοὶ δ', ἔφη, ὧς Σώκρατες, and proceeds as follows: "That I am right when I say the Gods keep us by augury you will

admit, unless you insist on ocular demonstration, and want to see the Gods so employed. But their usual conduct hints that you must not expect to see them: we do not see them in the discharge of their other functions, nor does the creator and ruler of the world allow himself to be visible; but his working is known by its results. So we may be sure that the Gods keep us by augury, although we do not see them."

φανερὸς δοκῶν εἶναι ἥλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν, ἀλλ', ἐάν τις αὐτὸν ἀναιδῶς ἐγχειρῇ θεᾶσθαι, τὴν ὄψιν ἀφαιρεῖται. Καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν εὐρήσεις ἀφανεῖς ὄντας· κεραυνός τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται, δῆλον, καὶ ὅτι οἷς ἂν ἐντύχῃ πάντων κρατεῖ, ὁράται δ' οὔτ' ἐπιὼν οὔτε κατασκήψας οὔτε ἀπιὼν· καὶ ἄνεμοι αὐτοὶ μὲν αὖχ' ὁρῶνται, ἃ δὲ ποιοῦσι φανερά ἡμῖν ἐστὶ, καὶ προσιόντων αὐτῶν αἰσθανόμεθα. Ἄλλὰ μὲν καὶ ἀνθρώπου γε ψυχὴ, ἥ, εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θεοῦ μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῖν, φανερόν, ὁράται δὲ οὐδ' αὐτῇ¹⁶. Ἄχρῃ κατανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γυγνομένων τὴν δύναμιν αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον. 15. Ἐγὼ μὲν, ὦ Σώκρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν ἀμελήσω τοῦ δαιμονίου, σαφῶς οἶδα, ἐκεῖνο δὲ ἀθυμῶ¹⁷, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι. 16. Ἄλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὦ Εὐθύδημε· ὁρᾷς γάρ, ὅτι ὁ ἐν Δελφοῖς θεός, ὅταν τις αὐτὸν ἐπερωτᾷ, πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται· Νόμῳ πόλεως νόμος δὲ δήπου πανταχοῦ ἐστὶ κατὰ δύναμιν ἱεροῖς θεοῖς ἀρέσκεσθαι· πῶς οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῶῃ θεούς, ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν; 17. ἀλλὰ χρὴ τῆς μὲν δυνάμεως¹⁸ μηδὲν ὑφίεσθαι

¹⁶ ὁράται δὲ οὐδ' αὐτῇ. "But itself (as distinguished from its results, ὅτι βασιλεύει, φανερόν) is not even visible" (much less fathomable).

¹⁷ ἐκεῖνο δὲ ἀθυμῶ. Not "I am perplexed about this," but "my perplexity is this;" so that ἐκεῖνο is a cognate accusative after ἀθυμῶ, replacing τήνδε τὴν ἀθυμίαν.

¹⁸ τῆς μὲν δυνάμεως. The sentence is never complete; but after the parenthesis, ὅταν γάρ, the first clause is repeated in a different form, χρὴ οὖν μηδὲν ἐλλείποντα τιμᾶν ("if one never neglects honouring") θαρρεῖν τε, κ.τ.λ. If the sentence had been finished as it began, it would have run, ταῦτα δὲ ποιοῦντα θαρρεῖν τε, κ.τ.λ.

ὅταν γάρ τις τοῦτο ποιῇ, φανερός δήπου ἐστὶ τότε οὐ τιμῶν θεοῦς· χρὴ οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τιμᾶν τοὺς θεοὺς θαρρεῖν τε καὶ ἐλπίζειν τὰ μέγιστα ἀγαθὰ· οὐ γὰρ παρ' ἄλλων¹⁹ γ' ἂν τις μείζω ἐλπίζων σωφρονοίῃ ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δυναμένων, οὐδ' ἂν ἄλλως μᾶλλον, ἢ εἰ τοιούτοις ἀρέσκοι ἀρέσκοι δὲ πῶς ἂν μᾶλλον, ἢ εἰ ὡς μάλιστα πείθοιτο αὐτοῖς;
18. Τοιαῦτα μὲν δὴ λέγων τε καὶ αὐτὸς ποιῶν εὐσεβεστέρους τε καὶ σωφρονεστέρους τοὺς συνόντας παρ-εσκεύαζεν.

CHAPTER IV.

1. Ἀλλὰ μὲν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρίπτετο ἢν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ἰδίᾳ τε πᾶσι νομίμως τε καὶ ὠφελίμως χρώμενος καὶ κοινῇ ἀρχουσί τε²⁰ ὃ οἱ νόμοι προστάττειεν πειθόμενος καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως, ὥστε διά-δηλος εἶναι παρὰ τοὺς ἄλλους εὐτακτῶν, 2. καὶ ὅτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμενος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἠναντιώθη τοιαύτῃ ὀρμῇ τοῦ δήμου, ἢν οὐκ ἂν οἶμαι ἄλλον οὐδένα ἄνθρωπον ὑπομεῖναι· 3. καὶ ὅτε οἱ τριάκοντα προσέταττον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπέβητο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ διαλέγεσθαι καὶ προσταξάντων ἐκείνῳ τε καὶ ἄλλοις

¹⁹ οὐ γὰρ παρ' ἄλλων. Sc. οὐ σωφρονοίῃ ἐλπίζων (εἰ ἐλπίζοι) μείζω παρ' ἄλλων. Below, with οὐδ' ἂν ἄλλως, the construction is οὐδ' ἂν σωφρονοίῃ ἐλπίζων ἄλλως ἢ εἰ, κ.τ.λ.

²⁰ ἀρχουσί τε. To this corresponds καὶ ὅτε . . . οὐκ ἐπέτρεψε.

The strictly accurate form of the sentence would have been ἀρχουσί τε πειθόμενος καὶ οὐκ ἐπέτρεψας. ~~Ἰδιᾳ~~, παρὰ τοὺς ἄλλους is "beyond all others." Cf. L. iv. 11, παρὰ τὰ ἄλλα ζῶν ὥς ὅπως θεοὶ βιοτεύουσι.

τισὶ τῶν πολιτῶν ἀγαγεῖν τινα²¹ ἐπὶ θανάτῳ, μόνος οὐκ ἐπείσθη διὰ τὸ παρὰ τοὺς νόμους αὐτῷ προστάτεσθαι. 4. καὶ ὅτε τὴν ὑπὸ Μελήτου²² γραφὴν ἔφευγε, τῶν ἄλλων εἰωθότων ἐν τοῖς δικαστηρίοις πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολακεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ τοιαῦτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιεμένων, ἐκείνος οὐδὲν ἠθέλησε τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥαδίως ἂν ἀφεθεῖς²³ ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν. 5. Καὶ ἔλεγε δὲ οὕτως καὶ πρὸς ἄλλους μὲν πολλάκις, οἶδα δὲ ποτε αὐτὸν καὶ πρὸς Ἰππίαν²⁴ τὸν Ἡλείον περὶ τοῦ δικαίου τοιάδε διαλεχθέντα· διὰ χρόνου γὰρ ἀφικόμενος ὁ Ἰππίας Ἀθήναζε παρεγένετο τῷ Σωκράτει λέγοντι πρὸς τινας, ὡς θαυμαστὸν εἶη τό, εἰ μὲν τις βούλοιντο σκυτέα διδάξασθαι²⁵ τινα ἢ τέκτονα

²¹ ἀγαγεῖν τινα. During the tyranny of the Thirty at Athens, Socrates, with others, was directed by them to bring back to Athens Leon, a citizen who had retired to Salamis, his native place. Cf. Plato, Apol. p. 32 C.

²² τὴν ὑπὸ Μελήτου. Γραφὴν φεύγειν is the same in sense as a passive verb, *enhi* is therefore constructed like one. Cf. III. iv. 1, τραύματα ὅπῃ τῶν παλεμίων ἔχων.

²³ ἂν ἀφεθεῖς. Cf. II. ii. 18, οὐδὲν ἂν τοῦτου πρῶτατος. Below, in εἰ καὶ μετρίως, καὶ qualifies μετρίως, "even to a moderate extent."

²⁴ πρὸς Ἰππίαν. There is an amusing description of this sophist in Plato's Dialogue of the Hippias. He was a vain, conceited man, and a dandy withal.

He there boasts that all his dress, ring, shoes, &c., were made by his own hand.

²⁵ διδάσασθαι. Sc. ὅστε σκυτέα εἶναι, "to get any one taught to be a shoemaker." This is a common meaning of διδάσκεσθαι in the middle voice. Cf. Plato, Meno 98 B, τὸν υἱὸν Ἰππία μὲν ἐδιδάξατο ἑαυτόν. Εἰ μὲν τις βούλοιντο has ἐὰν δέ τις βούληται to correspond, for φασιδέτιναι is only parenthetical. This sudden intrusion of the *oratio recta* is curious. The sentence must either be a reflection of Xenophon's own, which is improbable, or the writer forgot himself for a moment, and put the actual words of Socrates down. I think μὴ εἰδέναι depends on θαυμαστόν, the sentence φασί . . . διδάζοντων being quite a paren-

ἢ χαλκία ἢ ἱππία, μὴ ἀπορεῖν, ὅποι ἂν πέμψας τούτου τύχοι· φασὶ δέ τινες καὶ ἵππον καὶ βούν τῷ βουλομένῳ δικαίους ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδαζόντων· ἐὰν δέ τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ εἶναι²⁶ ὅποι ἂν ἐλθὼν τύχοι τούτου. 6. Καὶ ὁ μὲν Ἰππίας ἀκούσας ταῦτα, ὥσπερ ἐπισκώπτων αὐτόν· "Ἐτι γὰρ σύ, ἔφη, ὦ Σώκρατες, ἐκεῖνα τὰ αὐτὰ λέγεις, ἃ ἐγὼ πάλαι ποτέ σου ἤκουσα; καὶ ὁ Σωκράτης· "Ὁ δέ γε τούτου δεινότερον, ἔφη, ὦ Ἰππία, οὐ μόνον αἰεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ' ἴσως διὰ τὸ πολυμαθὴς εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις. 7. Ἀμέλει, ἔφη, πειρῶμαι καινόν τι λέγειν αἰεὶ. Πότερον²⁷, ἔφη, καὶ περὶ ὧν ἐπίστασαι, οἷον περὶ γραμμάτων, ἐάν τις ἔρηταί σε, πόσα καὶ ποῖα Σωκράτους ἐστίν, ἅλλα μὲν πρότερον, ἅλλα δὲ νῦν πειρᾶ λέγειν; ἢ περὶ ἀριθμῶν τοῖς ἐρωτῶσιν, εἰ τὰ δις πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν, ἃ καὶ πρότερον, ἀποκρίνη; Περὶ μὲν τούτων, ἔφη, ὦ Σώκρατες, ὥσπερ σύ, καὶ ἐγὼ αἰεὶ τὰ αὐτὰ λέγω, περὶ μέντοι τοῦ δικαίου πάννυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν. 8. Νῆ τήν· Ἦραν, ἔφη, μέγα λέγεις ἀγαθὸν εὐρηκέναι, εἰ παύσονται μὲν οἱ δικασταὶ δίχα ψηφίζόμενοι, παύ-

thesis, although it seems to have modified εἰ μὲν τις βούλοιτο into ἐὰν δέ τις βούληται.

²⁶ μὴ εἶναι. "That there was no place, whither going," &c.

²⁷ Πότερον. Πότερον is not to be joined with ἢ, so as to make a disjunctive question, "is it about—or—?" Kühner is right in saying the words do not mean "utrum . . . an," but ἢ is simply "aut." For there is no opposition intended between γραμμάτων and ἀριθμῶν; they are only in-

stances of the same class of things with respect to which it is impossible to give various answers. Πότερον is often found alone. Cf. Plato, *Lysis* 206 A, πότερον καὶ τὸ ἐρᾶν ἔξαρτος εἴ; A similar passage to this in Xenophon is found in Plato, *Meno* 96 D, πότερόν ποτε οὐδ' εἰς ἀγαθοὶ ἄνδρες ἢ τίς ἂν εἴη τρόπος τῆς γενέσεως τῶν ἀγαθῶν γιγνομένων, "I wonder whether there are no good men at all, or what way," &c.

σονται δὲ οἱ πολῖται περὶ τῶν δικαίων ἀντιλέγοντές τε καὶ ἀντιδικοῦντες καὶ στασιάζοντες, παύσονται δὲ αἱ πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι· καὶ ἐγὼ μὲν οὐκ οἶδ' ²⁸, ὅπως ἂν ἀπολειφθείην σου πρὸ τοῦ ἀκούσαι τηλικούτον ἀγαθὸν εὐρηκότος. 9. Ἄλλὰ μὰ Δί', ἔφη, οὐκ ἀκούσῃ, πρὶν γ' ἂν αὐτὸς ἀποφήνῃ, ὅτι νομίζεις τὸ δίκαιον εἶναι· ἀρκεῖ γάρ, ὅτι τῶν ἄλλων καταγελάς ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δ' οὐδενὶ θέλων ὑπέχειν λόγον οὐδὲ γνώμην ἀποφαίνεσθαι περὶ οὐδενός. 10. Τί δέ; ὦ Ἰππία, ἔφη, οὐκ ἦσθησαι, ὅτι ἐγὼ ἂν δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος; Καὶ ποῖος δὴ σοι ²⁹, ἔφη, οὗτος ὁ λόγος ἐστίν; Εἰ δὲ μὴ λόγῳ, ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι· ἢ οὐ δοκεῖ σοι ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον εἶναι; Πολύ γε νῆ Δί', ἔφη· δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικοι ποιοῦσι, δίκαια δὲ πράττων οὐδ' ἂν εἰς ἄδικος εἴη. 11. Ἡσθῆσαι οὖν ³⁰ πῶποτε μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος ἢ φίλους ἢ πόλιν εἰς στάσιν ἐμβάλλοντος ἢ ἄλλο τι ἄδικον πράττοντος; Οὐκ ἔγωγε, ἔφη. Τὸ δὲ τῶν ἀδίκων ἀπέχεσθαι οὐ δίκαιον ἦγγ'; Δῆλος εἶ, ἔφη, ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι γνώμην, ὅτι νομίζεις τὸ δίκαιον· οὐ γὰρ ἂν πράττουσιν οἱ δίκαιοι, ἀλλ' ἂν μὴ πράττουσι, ταῦτα λέγεις. 12. Ἄλλ' ὥμην ἔγωγε, ἔφη ὁ Σωκράτης, τὸ μὴ θέλειν ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι· εἰ δέ σοι μὴ δοκεῖ, σκέψαι, ἔάν τώδε σοι μᾶλλον ἀρέσκη· φημὶ γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. Ἄρα τὸ αὐτὸ λέγεις, ὦ Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι; Ἐγωγε, ἔφη. 13. Οὐ γὰρ

²⁸ ἐγὼ μὲν οὐκ οἶδ'. The clause opposed to this in the writer's mind, to account for μὲν, must have been οἱ δὲ ἄλλοι τάχ' ἂν ἀπολειφθείεν ῥᾶον, or the like.

²⁹ Καὶ ποῖος δὴ σοι. Cf. I. iii.

10.

³⁰ Ἡσθῆσαι οὖν. In I. vi. 4 there is τί χαλεπὸν ἦσθησαι τοῦ· μοῦ βίου; Thucyd. i. 70 has περὶ ὧν οὐκ αἰσθάνεσθαι.

αἰσθάνομαί σου, ὅποιον³¹ νόμιμον ἢ ποῖον δίκαιον λέγεις. Νόμους δὲ πόλεως, ἔφη, γιννώσκεις; "Εγώ γε, ἔφη. Καὶ τίνας τούτους νομίζεις; "Α οἱ πολῖται, ἔφη, συνθέμενοι ἅ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι ἐγράψαντο. Οὐκ οὖν, ἔφη, νόμιμος μὲν ἂν εἴη ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων; Πάνυ μὲν οὖν, ἔφη. Οὐκ οὖν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτοις πειθόμενος, ἄδिका δ' ὁ τούτοις ἀπειθῶν Πάνυ μὲν οὖν. Οὐκ οὖν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδिका ἄδικος; Πῶς γὰρ οὐ; "Ο μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος. 14. Καὶ ὁ Ἰππίας· Νόμους δ', ἔφη, ὦ Σώκρατες, πῶς ἂν τις ἡγήσαιο σπουδαῖον πρᾶγμα εἶναι ἢ τὸ πείθεσθαι αὐτοῖς, οὓς γε πολλάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον³², ἔφη ὁ Σωκράτης, πολλάκις ἀράμεναι αἱ πόλεις πάλιν εἰρήνην ποιοῦνται. Καὶ μάλα, ἔφη. Διάφορον οὖν τι οἶε ποιεῖν, ἔφη, τοὺς τοῖς νόμοις πειθομένους φαυλίζων, ὅτι καταλυθεῖεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντας ψέγοις, ὅτι γένοιτ' ἂν εἰρήνη; ἢ καὶ τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι προθύμως βοηθοῦντας μέμφῃ; 15. Μὰ Δί' οὐκ ἔγωγ', ἔφη. Λυκοῦργον δὲ τὸν Λακεδαιμόνιον, ἔφη ὁ Σωκράτης, καταμεμάθηκας, ὅτι οὐδὲν ἂν διάφορον τῶν ἄλλων πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοῖς νόμοις μάλιστα ἐνεργάσατο αὐτῇ; τῶν δὲ ἀρχόντων ἐν ταῖς πόλεσιν οὐκ οἶσθα, ὅτι, οἷτινες ἂν τοῖς πολίταις αἰτιώτατοι ᾧσι τοῦ τοῖς νόμοις

³¹ ὅποιον. For the union of the indirect and direct interrogatives cf. I. i. 11, ὅπως ἔφυ δ κόσμος καὶ τίσιν ἀνάγκαις ἐκαστα γίγνεται.

³² Καὶ γὰρ πόλεμον. The γάρ refers to a suppressed clause, οὐδὲν λέγεις, καὶ γάρ, κ.τ.λ. "Your

remark about laws is not to the purpose, it would apply to war as well (καί); and yet it is obviously untrue there." Below, καὶ τοὺς ἐν τοῖς πολέμοις is, in the same way, "those who help their country in its wars, as well as those who observe its laws."

πείθεσθαι, οὗτοι ἄριστοί εἰσι; καὶ πόλεις, ἐν ᾗ μάλιστα οἱ πολῖται τοῖς νόμοις πείθονται, ἐν εἰρήνῃ τε ἄριστα διάγει καὶ ἐν πολέμῳ ἀνυπόστατός ἐστιν; 16. ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν τε ἀγαθὸν δοκεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐταῖς αἷ τε γερουσίαι καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ Ἑλλάδι νόμος κεῖται τοὺς πολίτας ὁμνύειν ὁμονοήσκειν, καὶ πανταχοῦ ὁμνύουσι τὸν ὄρκον τοῦτον οἶμαι δ' ἐγὼ ταῦτα γέγνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν²³ οἱ πολῖται, οὐδ' ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἰρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς ἡδῶνται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται· τούτοις γὰρ τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἰσχυρόταταί τε καὶ εὐδαιμονέσταται γίνονται· ἄνευ δὲ ὁμονοίας οὐτ' ἂν πόλις εὖ πολιτευθείη, οὐτ' οἶκος καλῶς οἰκηθείη. 17. Ἰδίᾳ δὲ πῶς μὲν ἂν τις ἦττον ὑπὸ πόλεως ζημιοῖτο, πῶς δ' ἂν μᾶλλον τιμῶτο, ἢ εἰ τοῖς νόμοις πείθοιτο; πῶς δ' ἂν ἦττον ἐν τοῖς δικαστηρίοις ἡττῶτο, ἢ πῶς ἂν μᾶλλον νικῶη; τίνι δ' ἂν τις μᾶλλον²⁴ πιστεύσειε παρακαταθέσθαι ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας, τίνα δ' ἂν ἡ πόλις ὅλη ἀξιοπιστότερον ἡγήσαιο τοῦ νομίμου; παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τύχοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ οἰκέται ἢ φίλοι ἢ πολῖται ἢ ξένοι; τίνι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ ἀνοχὰς²⁵ ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; τίνι

²³ κρίνωσιν. "Assign the victory to," a meaning to which the verb easily passes. The full expression occurs Plato, Rep. 399 E, κρίνοντες τὸν Ἀπέλλαν πρὸ Μαρσίου.

²⁴ τίνι δ' ἂν τις μᾶλλον. This is not the same construction as that in II. vi. 6, τούτῃ πιστεύομεν εὖ ποιήσειν, for there the

subject of the infinitive is the person designated by the pronoun, here it is not. I think the infinitive depends on εἶπε understood. Kühner makes τίνι depend, not on πιστεύσειε, but on παρακαταθέσθαι.

²⁵ ἡ ἀνοχὰς. This is apparently a kind of cognate accusative, replacing πιστῶν, as partly

δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίνεσθαι, τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν ἢ ἡγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνα δ' ἂν τις εὐεργετήσας ὑπολάβοι χάριν κομεῖσθαι μᾶλλον ἢ τὸν νόμιμον; ἢ τίνα μᾶλλον ἂν τις εὐεργετήσειεν ἢ παρ' οὐ χάριν ἀπολήψεσθαι νομίζει; τῷ δ' ἂν τις βούλοιτο μᾶλλον φίλος εἶναι ἢ τῷ τοιούτῳ, ἢ τῷ ἥττον ἐχθρός; τῷ δ' ἂν τις ἥττον πολεμήσειεν ἢ ὃ ἂν μάλιστα μὲν φίλος εἶναι βούλοιτο, ἥκιστα δ' ἐχθρός, καὶ ὃ πλείστοι¹⁸ μὲν φίλοι καὶ σύμμαχοι βούλονται εἶναι, ἐλάχιστοι δ' ἐχθροὶ καὶ πολέμιοι; 18. Ἐγὼ μὲν οὖν, ὦ Ἰππία, τὸ αὐτὸ ἐπιδείκνυμι νόμιμόν τε καὶ δίκαιον εἶναι, σὺ δ' εἰ τὰναντία γιγνώσκεις, δίδασκε. Καὶ ὁ Ἰππίας· Ἀλλά, μὰ τὸν Δία, ἔφη, ὦ Σώκρατες, οὐ μοι δοκῶ τὰναντία γιγνώσκειν οἷς εἴρηκας περὶ τοῦ δικαίου. 19. Ἀγράφους δέ τινας οἶσθα, ἔφη, ὦ Ἰππία, νόμους; Τοὺς γ' ἐν πάσῃ, ἔφη, χώρα κατὰ ταῦτά νομιζομένους. Ἐχοῖς ἂν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο¹⁹; Καὶ πῶς ἂν, ἔφη, οἷ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνηθεῖεν οὔτε ὁμόφωνοί εἰσι; Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μὲν, ἔφη, θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται θεοὺς σέβειν. 20. Οὐκ οὖν καὶ γονέας τιμᾶν

equivalent to it. Cf. I. i. 6, ταῦτα δὲ τίς ἂν ἄλλῳ πιστεύσειεν ἢ θεῷ; In the next clause, πιστεύειν ἡγεμονίαν, the construction is the usual one.

¹⁸ ὃ πλείστοι. Sc. ἂν, which of course is to be taken, not with ὃ, but βούλονται.

¹⁹ ἔθεντο. Below there is τεθεικέναι, and properly. In the present sentence, men are spoken of as meeting and passing laws for themselves, for their own use.

Below, there is supposed to be some external legislator, who passed laws for mankind. Cf. Plato, Hipp. Maj. 284 D, τίθενται τὸν νόμον οἱ τιθέμενοι, and, directly after, οἱ ἐπιχειροῦντες τοὺς νόμους τιθέναι. But nevertheless, as a legislator may himself be regarded as subject to the law, the middle is used in his case sometimes. Cf. Plato, Leg. 630 D, οἰόμεθα Λυκοῦργόν τε καὶ Μίναν τίθεσθαι τὰ νόμιμα.

πανταχοῦ νομίζεται; Καὶ τοῦτο, ἔφη. Οὐκ οὖν καὶ μήτε γονέας παισὶ μὴ γίνεσθαι μήτε παῖδας γονεῦσιν, Οὐκέτι μοι δοκεῖ, ἔφη, ὦ Σώκρατες, οὗτος θεοῦ²² νόμος εἶναι. Τί δὴ; ἔφη. "Οτι αἰσθάνομαι τινος, ἔφη, παραβαίνοντος αὐτόν. 21. Καὶ γὰρ ἄλλα πολλὰ, ἔφη, παρανομοῦσιν ἄλλ' οὖν²³ δίκην γέ τοι διδόασιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἦν οὐδενὶ τρόπῳ δυνατόν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι, οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι. 22. Καὶ ποίαν, ἔφη, δίκην, ὦ Σώκρατες, οὐ δύνανται διαφεύγειν γονεῖς τε παισὶ καὶ παῖδες γονεῦσι μὴ γινόμενοι; Τὴν μεγίστην νῆ Δί', ἔφη, τί γὰρ ἂν μείζον πάθοιεν ἄνθρωποι τεκνοποιούμενοι τοῦ κακῶς τεκνοποιεῖσθαι; 23. Πῶς οὖν, ἔφη, κακῶς οὗτοι τεκνοποιοῦνται, οὓς γε οὐδὲν κωλύει ἀγαθοὺς αὐτοὺς ὄντας ἐξ ἀγαθῶν παιδοποιεῖσθαι; "Οτι νῆ Δί', ἔφη, οὐ μόνον ἀγαθοὺς δεῖ τοὺς ἐξ ἀλλήλων παιδοποιούμενους εἶναι, ἀλλὰ καὶ ἀκμάζοντας τοῖς σώμασιν ἢ δοκεῖ σοι ὅμοια τὰ σπέρματα εἶναι τὰ τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν παρηκμακότων; Ἀλλὰ μὰ Δί', ἔφη, οὐκ εἰκὸς ὅμοια εἶναι. Πότερα οὖν, ἔφη, βελτίω; Δῆλον ὅτι, ἔφη, τὰ τῶν ἀκμαζόντων. Τὰ τῶν μὴ ἀκμαζόντων ἄρα οὐ σπουδαῖα; Οὐκ εἰκὸς μὰ Δί', ἔφη. Οὐκ οὖν οὕτω γε οὐ δεῖ παιδοποιεῖσθαι; Οὐ γὰρ οὖν, ἔφη. Οὐκ οὖν οἳ γε οὕτω παιδοποιούμενοι ὥς οὐ δεῖ παιδοποιοῦνται; Ἐμοιγε δοκεῖ, ἔφη. Τίνες οὖν ἄλλοι, ἔφη, κακῶς ἂν παιδοποιοῖντο, εἴγε μὴ

²² οὗτος θεοῦ. "This seems to be a law," otherwise νόμος would require the article. For the force of οὐκέτι in this clause, cf. III. iv. 10, ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων.

²³ ἄλλ' οὖν. "But then—as a

consequence—they certainly undergo justice at all events." They commit the transgression, but at all events they have to suffer in consequence (οὖν). Below, for καὶ πάλιν, cf. III. xi. 10.

οὔτοι; 24. Ὅμογνωμονῶ σοι, ἔφη, καὶ τοῦτο. Τί δέ; τοὺς εὖ ποιούντας ἀντενεργεῖν οὐ πανταχοῦ νόμιμόν ἐστι; Νόμιμον, ἔφη παραβαίνεται δὲ καὶ τοῦτο. Οὐκ οὖν καὶ οἱ τοῦτο παραβαίνοντες δίκην δίδόασι, φίλων μὲν ἀγαθῶν ἔρημοι γυγνόμενοι, τοὺς δὲ μισούντας ἑαυτοὺς ἀναγκαζόμενοι διώκειν ἢ οὐχ οἱ μὲν εὖ ποιούντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀντενεργετοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσitteλεῖν τοῖς τοιούτοις χρῆσθαι τούτους μάλιστα διώκουσι; Νῆ τὸν Δί', ὦ Σώκρατες, ἔφη, θεοῖς ταῦτα πάντα⁴⁰ ἔοικε· τὸ γὰρ τοὺς νόμους αὐτοὺς⁴¹ τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι. 25. Πότερον οὖν, ὦ Ἰππία, τοὺς θεοὺς ἢ γῆ τὰ δίκαια νομοθετεῖν ἢ ἄλλα τῶν δικαίων⁴²; Οὐκ ἄλλα μὰ Δί', ἔφη· σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθετήσκειν, εἰ μὴ θεός. Καὶ τοῖς θεοῖς⁴³ ἄρα, ὦ Ἰππία, τὸ αὐτὸ δίκαιόν τε καὶ νόμιμον εἶναι ἀρέσκει.

⁴⁰ θεοῖς ταῦτα πάντα. "All these arrangements seem like the Gods," i. e. "to the arrangements of the Gods;" a construction to be compared with III. vi. 8, ἢ τῆς πόλεως δύναμις ἦττον τῶν ἐναντίων, sc. τῆς τῶν ἐναντίων.

⁴¹ τοὺς νόμους αὐτοὺς. Socrates means by this, that the laws, by their essential operation, work out the penalty of transgression. Merely human laws do not: they require machinery from without to punish the breach of them. If a man steals undetected, he escapes the penalty attached by human law to theft: the penalty awarded by the divine he cannot escape. So far, the divine law is more perfect than human law

(βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου, for which cf. I. vii. 4).

⁴² ἄλλα τῶν δικαίων. "Other than what is just," ἄλλος taking the construction of comparatives, either with a genitive as here, or with ἤ. Cf. Plato, Theæt. 186 E, καταφανέστατον γέγονεν ἄλλο δὲ αἰσθήσεως ἐπιστήμη. Below, for σχολῇ, cf. III. xiv. 3.

⁴³ Καὶ τοῖς θεοῖς. "The Gods then also (as well as I) regard the same thing as both just and lawful." Socrates had defined "the just" to be "the lawful," and he shows that the Gods take the same view. But the reasoning is faulty. The laws of the Gods are assumed to be perfect; in that supposition of course "the just" and "the lawful" coincide.

Τοιαῦτα λέγων τε καὶ πράττων δικαιότερους ἐποίει τοὺς πλησιάζοντας.

CHAPTER V.

1. Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας ἑαυτῷ, νῦν αὖ τοῦτο λέξω νομίζων γὰρ ἐγκράτειαν ὑπάρχειν ἀγαθόν⁴⁴ εἶναι τῷ μέλλοντι καλόν τι πράξειν, πρῶτον μὲν αὐτὸς φανερός ἦν τοῖς συνοῦσιν ἡσκηκῶς ἑαυτὸν μάλιστα πάντων⁴⁵ ἀνθρώπων, ἔπειτα διαλεγόμενος προετρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν. 2. Ἀεὶ μὲν οὖν περὶ τῶν πρὸς ἀρετὴν χρησίμων αὐτὸς τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων οἶδα δέ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἄρα καλὸν καὶ μεγαλείον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἶόν τέ γε μάλιστα, ἔφη. 3. Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν καὶ διὰ ταύτας⁴⁶

The laws of the Gods are an embodiment of pure justice, and there can be no divergence between justice and law. But amongst men law—if by law be meant legislative enactments—is imperfect, and is not therefore synonymous with justice; there are unjust laws as well as just. If laws were what they ought to be, and not what they actually are, the position of Socrates would be a sound one.

⁴⁴ ὑπάρχειν ἀγαθόν. The construction is νομίζων ἀγαθόν εἶναι ἐγκράτειαν ὑπάρχειν.

⁴⁵ μάλιστα πάντων. As Kühner says, πάντων is probably neuter here, and although, just before, μά-

λιστα πάντων ἀνθρώπων is "more than any other man," here the words mean "as much as possible." Cf. IV. v. 9, πάντων μάλιστα ἡδεσθαι ποιεῖ. For ὡς οἶόν τέ γε μάλιστα, cf. IV. ii. 11. Translate "as far so as possible at all events," if that be a sufficient answer to your question. The words seem partly ironical. "Do you think this good?" "About as good as it can be, at all events, if that satisfies you."

⁴⁶ διὰ ταύτας. The difference between διὰ with a genitive and accusative is well exemplified here, "through the medium of the body," and "owing to these pleasures."

μή δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι; "Ηκιστα, ἔφη. "Ισως γὰρ ἐλεύθερον φαίνεται σοι τὸ πράττειν τὰ βέλτιστα, εἴτα τὸ ἔχειν τοὺς κωλύοντας τὰ τοιαῦτα ποιεῖν ἀνελεύθερον νομίζεις; Παντάπασί γε, ἔφη. 4. Παντάπασιν ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι; Νῆ τὸν Δι', ἔφη, εἰκότως. Πότερον δέ σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζεσθαι τὰ αἰσχιστα ποιεῖν; Οὐδὲν ἦττον ἔμουγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι⁴⁷ ἢ ἐκεῖνα κωλύεσθαι. 5. Ποίους δέ τινας δεσπότας ἡγῇ τοὺς τὰ μὲν ἄριστα κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; Ὡς δυνατόν νῆ Δι', ἔφη, κακίστους. Δουλείαν δὲ ποίαν κακίστην νομίζεις εἶναι; Ἐγὼ μὲν, ἔφη, τὴν παρὰ τοῖς κακίστοις δεσπόταις. Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρατεῖς δουλεύουσιν; Ἐμοιγε δοκεῖ, ἔφη. 6. Σοφίαν⁴⁸ δὲ τὸ μέγιστον ἀγαθὸν οὐ δοκεῖ σοι ἀπείργουσα τῶν ἀνθρώπων ἢ ἀκρασία εἰς τοῦναντίον αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν τε τοῖς ὠφελοῦσι καὶ καταμανθάνειν αὐτὰ κωλύειν ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολλάκις αἰσθανομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν τὸ χεῖρον ἀντὶ τοῦ βελτίονος αἰρεῖσθαι; Γίνεται τοῦτ', ἔφη. 7. Σωφροσύνης δέ, ὦ Εὐθύδημε, τίμι ἂν φαίημεν ἦττον ἢ τῇ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δήπου⁴⁹ τὰ ἐναντία σωφροσύνης

⁴⁷ ταῦτα ἀναγκάζεσθαι. Sc. πράττειν, not that the word is necessary or really to be supplied, for ταῦτα is an accusative cognate after ἀναγκάζεσθαι, replacing ταύτην τὴν ἀνάγκην.

⁴⁸ Σοφίαν κ.τ.λ. "Does not intemperance, barring off wisdom from men," &c. Of the next clause the construction is ἢ οὐ δοκεῖ σοι ἡ ἀκρασία κωλύειν

προσέχειν, κ.τ.λ.

⁴⁹ αὐτὰ γὰρ δήπου. Here αὐτὰ τὰ ἐναντία seem to be joined in the sense of "very opposite," "absolute contraries." I suppose the article is used, because it is assumed that every thing has an opposite as a matter of course: "the opposites" the two qualities naturally have. Below, τοῖς σωφρονοῦσι depends on τὰ ἐναντία,

καὶ ἀκрасίας ἔργα ἐστίν. Ὁμολογῶ καὶ τοῦτο, ἔφη. Τοῦ δ' ἐπιμελεῖσθαι ὧν προσήκει οἷτις τι κωλυτικώτερον ἀκрасίας εἶναι; Οὐκ οὖν ἔγωγε, ἔφη. Τοῦ δὲ ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα προαιρεῖσθαι ποιούντος καὶ τούτων μὲν ἐπιμελεῖσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος καὶ τοῖς σωφρονοῦσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος οἷτις τι ἀνθρώπων κάκιον εἶναι; Οὐδέν, ἔφη. 8. Οὐκ οὖν τὴν ἐγκράτειαν τῶν ἐναντίων ἢ⁸⁰ τὴν ἀκрасίαν εἰκὸς τοῖς ἀνθρώποις αἰτίαν εἶναι; Πάνυ μὲν οὖν, ἔφη. Οὐκ οὖν καὶ τῶν ἐναντίων τὸ αἷτιον εἰκὸς ἄριστον εἶναι; Εἰκὸς γάρ, ἔφη. Ἐοικεν ἄρα, ἔφη, ὦ Εὐθύδημε, ἄριστον ἀνθρώπων ἢ ἐγκράτεια εἶναι; Εἰκότως γάρ, ἔφη, ὦ Σώκρατες. 9. Ἐκεῖνο δέ. ὦ Εὐθύδημε, ἤδη πρόποτε ἐνεθυμήθης; Ποῖον; ἔφη. Ὅτι καὶ ἐπὶ τὰ ἡδέα, ἐφ' ἧπερ μόνον δοκεῖ ἡ ἀκрасία τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ' ἐγκράτεια πάντων μάλιστα ἡδεσθαι ποιεῖ. Πῶς; ἔφη. Ὡς περ ἡ μὲν ἀκрасία⁸¹ οὐκ ἐῷσα καρτερεῖν οὔτε λιμὸν οὔτε δίψαν οὔτε ἀφροδισίων ἐπιθυμίαν οὔτε ἀγρυπνίαν, δι' ὧν μόνων ἔστιν ἡδέως μὲν φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ἡδέως δ' ἀναπαύσασθαι τε καὶ κοιμηθῆναι, καὶ περιμείναντας⁸² καὶ ἀνασχομένους,

and the words are equivalent to ποιεῖν τὰ ἐναντία τοῖς αἰτίαις καὶ ποιῶσιν οἱ σωφρονοῦντες.

⁸⁰ τῶν ἐναντίων ἢ κ.τ.λ. "The opposite of what intemperance produces." Τὰ ἐναντία is constructed like a comparative. Cf. III. xii. 4, τὰ ἐναντία συμβαίνει ἢ τοῖς κακοῖς. Διαφέρει has been often used in the same way in this book. In the next sentence τῶν ἐναντίων means of course "what is opposite" to the effects of intemperance.

⁸¹ Ὡς περ ἡ μὲν ἀκрасία. Ὡς περ

does not begin a comparison here, for there is nothing to correspond to it (such as οὕτως καὶ) below, but introduces the answer to the question of Euthydemus (πῶς; ἔφη). Translate, "just so far as." This is not a common use of ὥς περ; but as πῶς and ὥς, or ὅπως, are correlatives, as interrogatives and relative, it is a very natural use.

⁸² καὶ περιμείναντας κ.τ.λ. These participles agree with the subject of καρτερεῖν, which settles the meaning of καὶ . . . καὶ.

ἕως ἂν ταῦτα ὡς ἐνι ἡδίστα γένηται, κωλύει τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις ἀξιολόγως ἡδεσθαι ἢ δ' ἐγκράτεια μόνη ποιούσα καρτερεῖν τὰ εἰρημένα μόνη καὶ ἡδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. Παντάπασιν, ἔφη, ἀληθῆ λέγεις. 10. Ἀλλὰ μὲν τοῦ μαθεῖν τι⁸³ καλὸν καὶ ἀγαθὸν καὶ τοῦ ἐπιμεληθῆναι τῶν τοιούτων τινός, δι' ὧν ἂν τις καὶ τὸ ἑαυτοῦ σῶμα καλῶς διοικήσειε καὶ τὸν ἑαυτοῦ οἶκον κακῶς οἰκονομήσειε καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο καὶ ἐχθροὺς κρατήσειεν, ἀφ' ὧν οὐ μόνον ὠφέλεια, ἀλλὰ καὶ ἡδοναὶ μέγισται γίνονται. οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτά, οἱ δ' ἀκρατεῖς οὐδενὸς μετέχουσι· τῷ γὰρ ἂν ἦττον φήσαιμεν τῶν τοιούτων προσήκειν ἢ ὧς ἡκιστα ἔξεστι ταῦτα πράττειν, κατεχομένῳ⁸⁴ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτω ἡδονάς; 11. Καὶ ὁ Εὐθύδημος· Δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν, ὡς ἀνδρὶ ἦττον τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει, ἔφη, ὦ Εὐθύδημε, ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἡδίστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέροι τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατέσι μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων καὶ ἔργῳ καὶ λόγῳ διαλέγοντας κατὰ γένη⁸⁵ τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι.

⁸³ τοῦ μαθεῖν τι. The construction of this sentence is *οἱ ἐγκρατεῖς ἀπολαύουσι τοῦ μαθεῖν, κ.τ.λ. . . . πράττοντες αὐτά, ὅ. τὸ μαθεῖν, κ.τ.λ.* 'Αφ' ὧν refers to what has just been mentioned, τὸ τὸ ἑαυτοῦ σῶμα διοικεῖν, κ.τ.λ.

⁸⁴ κατεχομένῳ. "Fast bound to the eager pursuit of the nearest pleasures." The intemperate man is such a slave to present gratifi-

cation, that he cannot refrain, even though to gain greater future advantages.

⁸⁵ διαλέγοντας κατὰ γένη. "Dividing them into classes." From this sense of the word Socrates derives *διαλέγεσθαι*, "to reason logically." The construction is made to depend all through on ἔφη.

12. Καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας γίγνεσθαι καὶ διαλέγεσθαι δυνατωτάτους· ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῇ βουλευέσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δεῖν οὖν πειρᾶσθαι ὅ,τι μάλιστα πρὸς τοῦτο ἑαυτὸν ἑτοιμον παρασκευάζειν καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίγνεσθαι ἄνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.

CHAPTER VI.

1. Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, πειράσομαι καὶ τοῦτο λέγειν· Σωκράτης γὰρ τοὺς μὲν εἰδότας, τί ἕκαστον εἶη⁶⁶ τῶν ὄντων, ἐνόμιζε καὶ τοῖς ἄλλοις ἂν ἐξηγεῖσθαι, τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη θαυμαστὸν εἶναι αὐτούς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν ὧν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον εἶη τῶν ὄντων, οὐδέ ποτ' ἔληγε. Πάντα μὲν οὖν, ἥ διωρίζετο, πολὺ ἔργον ἂν εἶη διεξελθεῖν, ἐν ὅσοις δὲ καὶ τὸν τρόπον τῆς ἐπισκέψεως δηλώσειν οἶμαι, τοσαῦτα λέξω. 2. Πρῶτον δὲ περὶ εὐσεβείας ὧδέ πως ἐσκόπει· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ποῖόν τι νομίζεις εὐσέβειαν εἶναι; Καὶ ὅς· Κάλλιστον νῆ Δί, ἔφη. Ἔχεις οὖν εἰπεῖν, ὁποῖός τις ὁ εὐσεβῆς ἐστίν; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν. Ἐξεστί δὲ

⁶⁶ τί ἕκαστον εἶη. Socrates, as before observed, may be said to have introduced the practice of definition into argument. His plan was, however, judging from Plato's Dialogues, mainly negative; he dissected the definitions of others, and tested their soundness or unsoundness. For instance, in the *Lysis*, the various

accounts of friendship are reviewed; in the *Laches*, of bravery, and so on; and every definition advanced shown to be untenable. Socrates was apparently happier in exposing the badness of other people's definitions than in advancing satisfactory ones of his own; a process naturally less easy than the former.

✓ ἂν ἄν τις βούληται τρόπον τοὺς θεοὺς τιμᾶν; 3. Οὐκ, ἀλλὰ νόμοι εἰσὶ, καθ' οὓς δεῖ τοῦτο ποιεῖν. Οὐκοῦν ὁ τοὺς νόμους τούτους εἰδὼς εἰδείη ἄν, ὥς δεῖ τοὺς θεοὺς τιμᾶν; Οἶμαι ἔγωγ', ἔφη. Ἄρ' οὖν ὁ εἰδὼς τοὺς θεοὺς τιμᾶν οὐκ ἄλλως οἶεται δεῖν τοῦτο ποιεῖν ἢ ὥς οἶδεν; Οὐ γὰρ οὖν, ἔφη. Ἄλλως δέ τις θεοὺς τιμᾶ ἢ ὥς οἶεται δεῖν; 4. Οὐκ οἶμαι, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς νομίμως ἂν τοὺς θεοὺς τιμᾷ; Πάνυ μὲν οὖν. Οὐκοῦν ὁ γε νομίμως τιμῶν ὥς δεῖ τιμᾶ; Πῶς γὰρ οὐ; Ὁ δέ γε ὥς δεῖ τιμῶν εὐσεβής ἐστι; Πάνυ μὲν οὖν, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἂν ἡμῖν εὐσεβής ὠρισμένος εἴη; Ἐμοὶ γοῦν, ἔφη, δοκεῖ.

5. Ἀνθρώποις δὲ ἄρα ἔξεστιν ἂν ἄν τις τρόπον βούληται χρῆσθαι; Οὐκ, ἀλλὰ καὶ περὶ τούτους ὁ εἰδὼς ἂ ἐστι νόμιμα, καθ' ἃ δεῖ πως⁶⁷ ἀλλήλοις χρῆσθαι, νόμιμος ἂν εἴη. Οὐκοῦν οἱ κατὰ ταῦτα χρώμενοι ἀλλήλοις ὥς δεῖ χρῶνται; Πῶς γὰρ οὐ; Οὐκοῦν οἳ γε ὥς δεῖ χρώμενοι καλῶς χρῶνται; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἳ γε τοῖς ἀνθρώποις καλῶς χρώμενοι καλῶς πράττουσι τὰνθρώπεια πράγματα; Εἰκός γ', ἔφη. Οὐκοῦν οἱ τοῖς νόμοις πειθόμενοι δίκαια οὗτοι ποιῶσι; Πάνυ μὲν οὖν, ἔφη. 6. Δίκαια δὲ οἶσθα, ἔφη, ὅποια καλεῖται; Ἄ οἱ νόμοι κελεύουσιν, [ἔφη.] Οἱ ἄρα ποιῶντες ἃ οἱ νόμοι κελεύουσιν δίκαιά τε ποιῶσι καὶ ἃ δεῖ; Πῶς γὰρ οὐ; Οὐκοῦν οἳ γε τὰ δίκαια ποιῶντες δίκαιοί εἰσιν; Οἶμαι ἔγωγ', ἔφη. Οἶει οὖν τινες πείθεσθαι τοῖς νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύουσιν; Οὐκ ἔγωγ', ἔφη. Εἰδότας δὲ ἃ δεῖ ποιεῖν οἶει τινὰς οἶεσθαι δεῖν μὴ ποιεῖν ταῦτα; Οὐκ οἶμαι, ἔφη. Οἶδας

⁶⁷ καθ' ἃ δεῖ πως. "We must way it may be necessary;" the behave towards each other in way depending on the various various relations." Πως seems to relations in which we stand to mean "any how," "in whatever others.

δέ τινες ἄλλα ποιούντας ἢ ἃ οἴονται δεῖν; Οὐκ ἔγωγ, ἔφη. Οἱ ἄρα τὰ περὶ ἀνθρώπους νόμιμα⁴⁹ εἰδότες τὰ δίκαια οὗτοι ποιούσιν; Πάνυ μὲν οὖν, ἔφη. Οὐκ οἷ γε τὰ δίκαια ποιούντες δίκαιοί εἰσι; Τίνες γὰρ ἄλλοι; ἔφη. Ὅρθως ἂν ποτε ἄρα ὀριζοίμεθα ὀριζόμενοι δικαίους εἶναι τοὺς εἰδότες τὰ περὶ ἀνθρώπους νόμιμα; Ἐμονγε δοκεῖ, ἔφη.

7. Σοφίαν δὲ τί ἂν φήσαιμεν εἶναι; εἰπέ μοι, πότερά σοι δοκοῦσιν οἱ σοφοί, ἃ ἐπίστανται, ταῦτα σοφοί εἶναι; ἢ εἰσὶ τινες ἃ μὴ ἐπίστανται σοφοί; Ἄ ἐπίστανται δῆλον ὅτι, ἔφη πῶς γὰρ ἂν τις, ἃ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; Ἄρ' οὖν οἱ σοφοί ἐπιστήμη σοφοί εἰσι; Τίνι γάρ, ἔφη, ἄλλω τις ἂν εἴη σοφός, εἰ γε μὴ ἐπιστήμη; Ἄλλο δέ τι σοφίαν οἶε εἶναι ἢ ᾧ σοφοί εἰσιν⁵⁰; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα σοφία ἐστίν; Ἐμονγε δοκεῖ. Ἄρ' οὖν δοκεῖ σοι ἀνθρώπων δυνατόν εἶναι τὰ ὄντα πάντα ἐπίστασθαι; Οὐδὲ μὰ Δί' ἔμονγε πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἄρα σοφὸν οὐχ οἷον τε ἄνθρωπον εἶναι; Μὰ Δί', οὐ δῆτα, ἔφη. Ὁ ἄρα ἐπίσταται ἕκαστος, τοῦτο καὶ σοφός⁵¹ ἐστίν; Ἐμονγε δοκεῖ.

8. Ἄρ' οὖν, ὦ Εὐθύδημε, καὶ τὰγαθὸν οὕτω ζητη-

⁴⁹ Οἱ ἄρα τὰ . . νόμιμα. There seem combined in this sentence two ambiguities worth noticing, already spoken of in the course of the notes. It is assumed as beyond dispute,—or, rather, Euthydemus has allowed it to pass without question,—that they who know what is lawful (νόμιμα) will do it, making virtue depend on knowledge,—a partial truth only,—leaving out the emotions and passions. It is also tacitly assumed, that the just is identical with the lawful,—an assumption

only warrantable, either on the supposition that laws are always what they should be, or when “the just” is used in a different sense from that it usually bears; principles, that is, of absolute right, accordance with which gives to actual laws their value.

⁵⁰ ἢ ᾧ σοφοί εἰσιν. Sc. ἢ τοῦτο ᾧ τινες or οἱ ἄνθρωποι σοφοί εἰσιν, the subject of εἰσιν being easily gathered from τὸν ἄνθρωπον σοφός.

⁵¹ καὶ σοφός. Sc. “wise in this respect as well” (as acquainted with it).

τέον ἐστί; Πῶς; ἔφη. Δοκεῖ σοι τὸ αὐτὸ πᾶσι
ὠφέλιμον εἶναι; Οὐκ ἔμουγε. Τί δέ; τὸ ἄλλω ὠφέ-
λιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλω βλαβερὸν εἶναι; Καὶ
μάλα, ἔφη. Ἄλλο δ' ἂν τι φαίης ἀγαθὸν εἶναι ἢ τὸ
ὠφέλιμον; Οὐκ ἔγωγ', ἔφη. Τὸ ἄρα ὠφέλιμον⁶¹ ἀγα-
θὸν ἐστίν, ὅτῳ ἂν ὠφέλιμον ᾖ; Δοκεῖ μοι, ἔφη.

9. Τὸ δὲ καλὸν ἔχοιμεν ἂν πως ἄλλως εἰπεῖν, ἢ, εἰ
ἐστίν⁶², ὀνομάζεις καλὸν ἢ σῶμα ἢ σκεῦος ἢ ἄλλ' ὅτιοῦν,
ὃ οἶσθα πρὸς πάντα καλὸν εἶναι; Μὰ Δί' οὐκ ἔγωγ',
ἔφη. Ἄρ' οὖν, πρὸς ὃ ἂν ἕκαστον χρήσιμον ᾖ, πρὸς
τοῦτο ἑκάστῳ καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν,
ἔφη. Καλὸν δὲ πρὸς ἄλλο τί ἐστίν ἕκαστον ἢ πρὸς ὃ
ἑκάστῳ καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἓν ἄλλο, ἔφη.
Τὸ χρήσιμον ἄρα καλόν ἐστι, πρὸς ὃ ἂν ᾖ χρήσιμον;
Ἔμουγε δοκεῖ, ἔφη.

10. Ἀνδρίαν δέ, ὦ Εὐθύδημε, ἄρα τῶν καλῶν νομί-
ζεις εἶναι; Κάλλιστον μὲν οὖν⁶³ ἔγωγ', ἔφη. Χρήσι-
μον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν;
Μὰ Δί', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἄρ' οὖν
δοκεῖ σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον

⁶¹ Τὸ ἄρα ὠφέλιμον. This is a very simple account of "the good;" that it is that which is ultimately useful. But it is a very different account from Plato's. With him "the good" is an abstract transcendental quality, entirely independent of utility, by participation in which all phenomenal goods become such. The simpler view was probably that of the ex-historical Socrates.

⁶² ἢ, εἰ ἔστιν. This is perhaps corrupt, or, if not, translate: "but as for the beautiful, could we define it in some other way," or "if it exists as beautiful, do

you describe it as either a beautiful body," &c. There is no abstract beauty; but we can only speak of a beautiful body or vessel as having certain definite uses, fitness for which makes its beauty. An abstract beauty can be measured by nothing, for it has no definite use, and therefore no fitness or unfitness for any thing.

⁶³ Κάλλιστον μὲν οὖν. Cf. II. vii. 5 for the corrective force of μὲν οὖν. In the next sentence, οὐ must be taken with πρὸς τὰ ἐλάχιστα, "in matters not the least."

εἶναι τὸ ἀγνοεῖν αὐτά; "Ηκιστά γ' ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἶδέναι τί ἐστὶν οὐκ ἀνδρεῖοί εἰσιν; Νῆ Δί', ἔφη, πολλοὶ γὰρ ἂν οὕτως γε τῶν τε μαινομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἴεν. Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδοκότες; "Ετι γε, νῆ Δία, ἤγτων, ἔφη. "Αρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας ἀνδρείους ἡγῇ εἶναι, τοὺς δὲ κακοὺς δειλοὺς; Πάνυ μὲν οὖν, ἔφη. 11. "Αγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὐκ, ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἷους τούτοις⁶⁴ κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. "Αρ' οὖν ἕκαστοι χρώνται, ὥς οἷονται δεῖν; Πῶς γὰρ ἄλλως; ἔφη. "Αρα οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασιν, ὥς δεῖ χρῆσθαι; Οὐ δῆπου γε, ἔφη. Οἱ ἄρα εἰδότες, ὥς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται; Μόνοι γ', ἔφη. Τί δέ; οἱ μὴ διημαρτηκότες ἄρα κακῶς χρώνται τοῖς τοιούτοις; Οὐκ οἶομαι, ἔφη. Οἱ ἄρα κακῶς χρώμενοι διημαρτήκασιν; Εἰκός γ', ἔφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ διαμαρτάνοντες τούτου δειλοί; "Εμοιγε δοκοῦσιν, ἔφη.

12. Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἀρχῶν βούλοιτο, τυραννίδα· καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων⁶⁵ αἱ ἀρχαὶ καθίστανται, ταύτην τὴν πολι-

⁶⁴ οἷους τούτοις. Cf. I. iv. 8. This view of Courage is very much the same as that in Plato's *Laches*, where it is defined by Nicias to be "a knowledge of things terrible and not terrible in war" (195 A); but there So-

crates pronounces this definition to be unsatisfactory, and the matter is left undecided.

⁶⁵ τῶν τὰ νόμιμα ἐπιτελούντων. "Those who fulfil all the legal requirements of the State."

τείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι, ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν, ὅπου δ' ἐκ πάντων, δημοκρατίαν.

13. Εἰ δέ τις αὐτῷ περί του ἀντιλέγοι μηδὲ ἔχων σαφὲς λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἦτοι σοφώτερος φάσκων εἶναι, ὃν αὐτὸς λέγοι⁶⁶ ἢ πολιτικώτερον ἢ ἀνδρειώτερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανήγειν ἂν πάντα τὸν λόγον ὧδέ πως. 14. Φῆς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ ἐπαινεῖς, ἢ ὃν ἐγώ; Φημί γάρ οὖν. Τί οὖν οὐκ ἐκεῖνο πρῶτον ἐπεσκεψάμεθα, τί ἐστὶν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τοῦτο. Οὐκοῦν ἐν μὲν χρημάτων διοικήσει κρατοίη ἂν ὁ χρήμασι εὐπορωτέραν ποιῶν τὴν πόλιν; Πάνυ μὲν οὖν, ἔφη. Ἐν δέ γε πολέμῳ ὁ καθυπερτέραν τῶν ἀντιπάλων; Πῶς γὰρ οὐ; Ἐν δὲ πρεσβείᾳ ἄρα ὃς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ; Εὐκότως γε. Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ στάσεις τε παύων καὶ ὁμόνοιαν ἐμποιῶν; Ἐμοιγε δοκεῖ. Οὕτω δὲ τῶν λόγων ἐπαναγομένων⁶⁷ καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερόν ἐγένετο τ' ἀληθές. 15. Ὅποτε δὲ αὐτὸς τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν⁶⁸ εἶναι λόγου τοιγαροῦν πολὺ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας παρεῖχεν ἔφη δὲ καὶ "Ὀμηρον" τῷ Ὀδυσσεῖ ἀνα-

⁶⁶ ὃν αὐτὸς λέγοι. "The man whom he mentioned himself was either wiser" (than the one Socrates spoke of). For ἐπανήγειν ἂν cf. I. iii. 4.

⁶⁷ ἐπαναγομένων. Sc. ἐπὶ τὴν ὑπόθεσιν.

⁶⁸ ταύτης τὴν ἀσφάλειαν. The article here is unusual, because it is clear that ταύτης is the predicate. I suppose τὴν ἀσφάλειαν means "the safety always assumed to be arrived at in logical

discussion;" one might translate it, "the required security in argument lay here."

⁶⁹ Ὀμηρον. Cf. *Odyss.* viii. 171. Below, ὃς ἱκανὸν αὐτὸν εἶναι might have been in the dative. As Kühner suggests, it may be perhaps attracted to ἀσφαλὲς βήτορα εἶναι. Below, τῶν δοκούντων, κ.τ.λ., is, "what is readily approved by men," what men have no difficulty in admitting.

θεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.

CHAPTER VII.

1. "Ὅτι μὲν οὖν ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ μοι δῆλον ἐκ τῶν εἰρημένων εἶναι, ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι" ἐπεμελείτο, νῦν τοῦτο λέξω· πάντων μὲν γὰρ ὧν ἐγὼ οἶδα μάλιστα ἔμελεν αὐτῷ εἰδέναι, ὅτου τις ἐπιστήμων εἴη τῶν συνόντων αὐτῷ, ὧν δὲ προσήκει ἀνδρὶ καλῷ καγαθῷ εἰδέναι, ὅ,τι μὲν αὐτὸς εἰδείη, πάντων προθυμώτατα ἐδίδασκεν, ὅτου δὲ αὐτὸς ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους ἤγεν αὐτοὺς. 2. 'Ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἔμπειρον εἶναι ἐκάστου πράγματος τὸν ὀρθῶς πεπαιδευμένον αὐτίκα⁷¹ γεωμετρίαν μέχρι μὲν τούτου ἔφη δεῖν μαθάνειν, ἕως ἱκανὸς τις γένοιτο, εἴ ποτε δεήσειε, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι ἢ διανεῖμαι, ἢ ἔργον ἀποδείξασθαι⁷². οὕτω δὲ τοῦτο ῥάδιον εἶναι μαθεῖν, ὥστε τὸν προσέχοντα τὸν νοῦν τῇ μετρήσει ἅμα τὴν τε γῆν ὁπόση ἐστὶν εἰδέναι καὶ ὡς μετρεῖται ἐπιστάμενον ἀπιέναι. 3. Τὸ δὲ μέχρι τῶν δυσξυνέτων διαγραμμάτων γεωμετρίαν μαθάνειν

⁷⁰ αὐτοὺς εἶναι. This is a less usual construction after ἐπιμελεῖσθαι than the genitive, as in I. ii. 55, ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι.

⁷¹ αὐτίκα. "For instance." Cf. Plato, Repub. 340 D, ἐπεὶ αὐτίκα ἱατρὸν καλεῖς σὺ τὸν ἑξαμαρτάνοντα περὶ τοῦτ' ἀμύνοντα;

⁷² ἔργον ἀποδείξασθαι. This seems to me to mean, "to mark out work" for labourers to do,

although one would hardly perhaps have expected the middle; but I do not see what else the words can mean. Kühner considers the sense to be, "to give an account of his measurement," adopted in assigning land, &c.: as far as the usual force of ἀποδείξασθαι goes, this is right; but the whole phrase can hardly mean this.

ἀπεδοκίμαζεν ὅ,τι μὲν γὰρ ὠφελοῖη ταῦτα, οὐκ ἔφη ὁρᾶν καίτοι οὐκ ἄπειρός γε αὐτῶν ἦν ἔφη δὲ ταῦτα ἱκανὰ εἶναι ἀνθρώπου βίον κατατρίβειν καὶ ἄλλων πολλῶν τε καὶ ὠφελίμων μαθημάτων ἀποκωλύειν. 4. Ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταύτης μέντοι⁷³ μέχρι τοῦ νυκτός τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ δύνασθαι γινώσκειν ἕνεκα πορείας τε καὶ πλοῦ καὶ φυλακῆς, καὶ ὅσα ἄλλα ἢ νυκτός ἢ μηνὸς ἢ ἐνιαυτοῦ πράττεται, πρὸς ταῦτ' ἔχειν τεκμηρίοις χρῆσθαι, τὰς ὥρας τῶν εἰρημένων διαγινώσκοντας· καὶ ταῦτα δὲ ῥάδια εἶναι μαθεῖν παρά τε τῶν νυκτοθηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν, οἷς ἐπιμελὲς ταῦτα εἶδέναι. 5. Τὸ δὲ μέχρι τούτου⁷⁴ ἀστρονομίαν μαυθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ⁷⁵ περιφορᾷ ὄντα καὶ τοὺς πλανήτας τε καὶ ἀσταθμήτους ἀστέρας γινῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς ἀπέτρεπεν ὠφελίαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις ἔφη ὁρᾶν καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν· ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώπου βίον καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν. 6. Ὅλως δὲ τῶν οὐρανίων, ἢ ἕκαστα ὁ θεὸς μηχανᾶται, φροντιστὴν γίγνεσθαι ἀπέ-

⁷³ καὶ ταύτης μέντοι. "This too, however, only up to the point of being able," &c. For ῥάδια instead of ῥάδιον cf. IV. ii. 40, ἃ τε ἐνόμιζεν ἐπιτηδεύειν κράτιστα εἶναι. The word may be used impersonally, although in the plural. Cf. Thucyd. iii. 88, θέρους γὰρ ἀδύνατα ἦν ἐπιστρατεύειν.

⁷⁴ μέχρι τούτου. What τούτου is, is explained by the sentence μέχρι τοῦ . . . γινῶναι.

⁷⁵ καὶ τὰ μὴ ἐν τῇ αὐτῇ. "The bodies also not carried round in the same revolution" (as the

heavens generally). The fixed stars revolve with the heavens, the planets have a motion of their own. In καὶ τοὺς πλανήτας, the καὶ does not so much add something new to what has preceded, as particularize and explain it, for the planets are already included in the general expression τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα. Cf. I. i. 7, καὶ τοὺς μέλλοντας, κ.τ.λ., and the note there, where a particular case is mentioned of a general remark just made.

τρεπεν· οὔτε γὰρ εὐρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι, οὔτε χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν ζητοῦντα ἃ ἐκεῖνοι σαφηνίσαι οὐκ ἐβουλήθησαν κινδυνεῦσαι δ' ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἦττον ἢ Ἀναξαγόρας⁷⁶ παρεφρόνησεν, ὁ μέγιστον φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι. 7. Ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον ἡγνόει, ὥς τὸ μὲν πῦρ οἱ ἄνθρωποι ῥαδίως καθορῶσιν, εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντιβλέπειν καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς οὐ ἡγνόει δέ, ὅτι καὶ τῶν ἐκ τῆς γῆς⁷⁷ φυομένων ἄνευ μὲν ἡλίου αἰγῆς οὐδὲν δύναται καλῶς αὔξεσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα ἀπόλλυνται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι καὶ τοῦτο ἡγνόει, ὅτι λίθος μὲν ἐν πυρὶ ὧν οὔτε λάμπει οὔτε πολὺν χρόνον ἀντέχει, ὁ δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει. 8. Ἐκέλευε δὲ καὶ λογισμοὺς μαυθάνειν, καὶ τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι τὴν μάταιον πραγματείαν, μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς συνεπεσκόπει καὶ συνδιεξήκει τοῖς συνοῦσι. 9. Προέειπε δὲ σφόδρα καὶ ὑγιείας ἐπιμελεῖσθαι τοὺς συν πας, παρά τε τῶν εἰδότην μαυθάνοντας ὅσα ἐνδέχεται⁷⁸, καὶ ἑαυτῷ ἕκαστον προσέχοντα διὰ παντὸς τοῦ βίου, τί

⁷⁶ Ἀναξαγόρας. He was one of the Ionic physical school of philosophers (B.C. 500—480). He was a friend of Euripides and Pericles, and banished from Athens on a charge of impiety.

⁷⁷ ὅτι καὶ τῶν ἐκ τῆς γῆς. Some of the editors have καὶ ὅτι. Sauppe edits ὅτι καί, but explains it by supposing a "trajectio," or a removal of καί from the right place. It is clear that there are such cases, where particles are

trajected, &c especially; but perhaps it is not so here. For καὶ τῶν ἐκ τῆς γῆς φυομένων seems to be "plants even," as contrasted tacitly with men, who have been already mentioned, and are in the speaker's mind assumed to require sunlight for their well-being.

⁷⁸ ἐνδέχεται. The verb is used impersonally. Cf. I. ii. 23, πῶς οὐκ ἐνδέχεται μὴ σωφρονεῖν;

βρῶμα ἢ τί πόμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις χρώμενος ὑγιεινότατ' ἂν διάγοι τοῦ γὰρ οὕτω προσέχοντος⁷⁹ ἑαυτῷ ἔργον ἔφη εἶναι εὐρεῖν ἱατρὸν τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ μᾶλλον διαγινώσκοντα ἑαυτοῦ. 10. Εἰ δέ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνεβούλευε μαντικῆς ἐπιμελεῖσθαι· τὸν γὰρ εἰδότα, δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν, οὐδέποτε ἔρημον ἔφη γίνεσθαι συμβουλῆς θεῶν.

CHAPTER VIII.

1. Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ⁸⁰ τὸ δαιμόνιον ἑαυτῷ προσημαίνει, ἃ τε δέοι καὶ ἃ μὴ δέοι ποιεῖν, ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἶεται αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν, ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν, ὥστ', εἰ καὶ μὴ τότε, οὐκ⁸¹ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον,

⁷⁹ τοῦ γὰρ οὕτω προσέχοντος. The genitive may depend on μᾶλλον. Translate, "for he said that it would be hard work (ἔργον) to find a physician more skilled than the man who thus attends to himself, more skilled, that is, than himself in what relates to health." Ἐαυτοῦ is then also governed by μᾶλλον, and is added as a kind of afterthought, from τοῦ προσέχοντος being put at the head of the sentence some distance off, for the sake of emphasis. This is the way the passage is generally taken. I believe, however, that τοῦ προσέχοντος is governed by ἔργον. It would be a piece of work (hard work) for the man who, &c., . . . to find, &c.

⁸⁰ φάσκοντος αὐτοῦ. This perhaps depends on κατεγνώσθη (cf. Thucyd. vi. 61, θάνατον κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἐκείνου). If Socrates were warned by his supernatural adviser what to do and what not to do, it might be supposed, Xenophon says, that this adviser would have warned him not to do what eventually led to his death, because he did it.

⁸¹ ὥστ' . . . οὐκ. Ὡστε with an infinitive is of course negatived by μὴ, not οὐ. Wherever therefore οὐ occurs in this construction, some particular reason will be found. Here it is a very simple matter, for ὥστ' πολλῷ ὕστερον are connected together and form a single idea, so that

εἶτα ὅτι τὸ μὲν ἀχθεινότατον τοῦ βίου καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται ἀπέλειπεν⁸³ ἀντὶ δὲ τούτου τῆς ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὐκλείαν προσεκτίσατο, τὴν τε δίκην⁸⁴ πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθεριώτατα καὶ δικαιοτάτα εἰπὼν καὶ τὴν κατὰ γνῶσιν τοῦ θανάτου πραότατα καὶ ἀνδρωδέστατα ἐνεγκών. 2. Ὁμολογεῖται γὰρ οὐδένα πω τῶν μνημονευομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιώσαι διὰ τὸ Δήλια⁸⁵ μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα εἶναι δημοσίᾳ ἀποθνήσκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ καὶ τὸν χρόνον τοῦτον ἅπασι τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἀλλοιότερον διαβιούς ἢ τὸν ἔμπροσθεν χρόνον καίτοι τὸν ἔμπροσθεν γε⁸⁶ πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο ἐπὶ τῷ εὐθύμως τε καὶ εὐκόλως ζῆν. 3. Καὶ

οὐ has nothing to do with εἶτε. When Demosthenes says εἶτε οὐ μεμνήσθαι (De Corona 320, quoted by Kühner), the last two words are equivalent to ἐπιλανθάνεσθαι. The same principle explains why οὐ is found after εἰ, instead of μή. When Plato (Meno, 78 B) says, εἴτε διδακτὸν εἴτ' οὐ διδακτὸν, the words οὐ διδακτὸν are regarded as a single word, in the sense of "unteachable."

⁸³ ἀπέλειπεν. The imperfect is used, I think, because it refers, not so much to the final and momentary act of dissolution, but to his closing moments, viewed as extending through the whole period which elapsed from his condemnation to his death, somewhere about a month.

⁸⁴ τὴν τε δίκην. "And after pleading on his trial;" where δίκη seems used loosely for his

defence (ἀπολογία) on his trial.

⁸⁵ Δήλια. This refers to the annual θεωρία sent to Delos from Athens, in memory of the release from the annual tribute of human victims paid to the Cretans by Theseus. During the absence of the sacred vessel no one could be put to death at Athens.

⁸⁶ καίτοι τὸν ἔμπροσθεν γε. "And yet during his previous life, at all events." This is added because it might have been thought, that although his conduct was exactly what it was before, yet he might have been habitually low-spirited in temperament. But it was just the reverse: he was always cheerful then, at all events, whether he was afterwards or not (γε); but he was equally cheerful afterwards.

πῶς⁸⁶ ἂν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίων ἢ ὅν ἂν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστάτου; 4. Λέξω δὲ καὶ ἃ Ἑρμογένους τοῦ Ἰππονίκου ἤκουσα περὶ αὐτοῦ· ἔφη γάρ, ἤδη Μελήτου γεγραμμένου αὐτὸν⁸⁷ τὴν γραφὴν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ, ὥς χρὴ σκοπεῖν ὅ,τι ἀπολογήσεται, τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἤρετο, ὅπως; εἰπεῖν αὐτόν, ὅτι οὐδὲν ἄλλοποιῶν διαγεγένηται ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ ἄδिका, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἥνπερ νομίζοι⁸⁸ καλλίστην μελέτην ἀπολογίας εἶναι. Αὐτὸς δὲ πάλιν εἰπεῖν· 5. Οὐχ ὄρας, ὦ Σώκρατες, ὅτι οἱ Ἀθήνησι δικασταὶ πολλοὺς μὲν ἤδη μηδὲν ἀδικούντας⁸⁹ λόγῳ παραχθέντες ἀπέκτειναν,

⁸⁶ Καὶ πῶς. Cf. I. iii. 10. Below, ὅν is an accusative cognate after ἀποθάνει.

⁸⁷ γεγραμμένου αὐτόν. The double accusative is very simple; τὴν γραφὴν is a cognate accusative, and γράφεσθαι is equivalent in meaning to "to indict," "to accuse" (δικᾷκειν). For this construction cf. Plato, Apol. 19 A. Μελήτος με ἐγράψατο τὴν γραφὴν ταύτην. As γράφομαι in the middle has no perfect of its own, it borrows that of the passive. Cf. Demosth. Contra Midiam, 548, τοῦθ' ἡδέως ὅτι Μειδίου μισθωσαμένου γέγραπται, and 553, εἰς-εληλύθει καὶ διελέκτο ἐκείνῳ. Πέπραγμα (Demosth., page 845) and ἵσκεμμαι (Plato, Leg. 867 E) are used in the same way.

⁸⁸ ἥνπερ νομίζοι. This is curious. The clause above, εἶπεν

ὅτι διαγεγένηται, might have been εἶπεν ὅτι διαγεγενημένος εἴη (cf. Xen. Anab. II. i. 3, ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖοι δὲ πεφειγὼς εἴη). Then, in the *oratio obliqua*, subsidiary clauses beginning with a relative are also in the optative mood, as a rule (cf. I. iv. 26), as Xen. Anab. VII. i. 34, ἀπεκρίνατο ὅτι βουλεύσειτο ὅ,τι δύναται ἀγαθόν. These two rules account for the optative in ἥνπερ νομίζοι.

⁸⁹ μηδὲν ἀδικούντας. I do not see very clearly why this is not οὐδέν. Perhaps it is because the sense is not so much "many although distinctly guiltless," as "many even supposing them guiltless;" i. e. the jurors were so notoriously led away by false or extraneous arguments to condemn certain persons, that it was

πολλοὺς δὲ ἀδίκουντας ἀπέλυσαν; Ἀλλὰ νῆ τὸν Δία, φάναι αὐτόν, ὦ Ἑρμόγενης, ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἠναντιώθη τὸ δαιμόνιον. 6. Καὶ αὐτὸς εἰπεῖν θαυμαστὰ λέγεις· τὸν δὲ θαυμάζεις, φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτᾶν τὸν βίον ἤδη; οὐκ οἶσθ', ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων⁹⁰ ὑφείμην ἂν οὔτε βέλτιον οὔθ' ἥδιον ἐμοῦ βεβιωκέναι; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμελομένους τοῦ ὥς βελτίστους γίνεσθαι, ἥδιστα δὲ τοὺς μάλιστα αἰσθανομένους, ὅτι βελτίους γίνονται. 7. Ἄ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ἡσθανόμην ἐμαυτῷ συμβαίνοντα καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτὸν οὕτω διατετέλεκα περὶ ἐμαυτοῦ γιννώσκων καὶ οὐ μόνον ἐγώ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτοὶ ἂν οἶονται⁹¹ ἐμοὶ σύνοντες βέλτιστοι γίνεσθαι. 8. Εἰ δὲ βιώσομαι πλείω χρόνον, ἴσως ἀναγκαῖον ἔσται τὰ τοῦ γήραος⁹² ἐπιτελεῖσθαι καὶ ὁρᾶν τε καὶ ἀκούειν ἥττον καὶ διανοεῖσθαι χεῖρον καὶ δυσμαθέστερον καὶ ἐπιλησμονέστερον ἀποβαίνειν καὶ ὦν

seen that the question of guiltiness or innocence was never fairly tried out. What Hermogenes says is, not that people were condemned who were innocent, but that, innocent or not, their condemnation was due to the inflammatory arguments of their accusers.

⁹⁰ οὐδενὶ ἀνθρώπων. "Would not concede to any man that he has lived," &c. For the dative, followed by the infinitive, cf. II. vi. 6, ταῦτ' ἐπιστεύσομεν καὶ τοὺς

λοιποὺς εὖ πειρήσειν. Below, πρὸς τοὺς ἄλλους παραθεωρῶν is "examining myself in comparison with all others."

⁹¹ ἂν οἶονται. The order is, διόπερ οἶονται καὶ αὐτοὶ ("they as well as I") ἂν γίνεσθαι.

⁹² τὰ τοῦ γήραος κ.τ.λ. "To pay as it were the debts of old age," to undergo the inconveniences attached to length of days, and regarded here as a kind of tax to be paid.

πρότερον βελτίων ἦν, τούτων χεῖρω γίνεσθαι ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ ἀνάγκη χεῖρόν τε καὶ ἡδέστερον ζῆν; 9. ἀλλὰ μὴν εἴ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως ἐμὲ ἀποκτεῖναισιν αἰσχρὸν ἂν εἴη τοῦτο· εἰ γὰρ τὸ ἀδικεῖν αἰσχρὸν ἐστὶ, πῶς οὐκ αἰσχρὸν καὶ τὸ ἀδίκως ὀτιοῦν ποιεῖν; ἐμοὶ δὲ τί αἰσχρὸν τὸ ἑτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γινῶναι μήτε ποιῆσαι; 10. ὁρῶ δ' ἔγωγε καὶ τὴν δόξαν τῶν προγεγονότων ἀνθρώπων ἐν τοῖς ἐπυγυγνομένοις οὐχ ὁμοίαν καταλειπομένην τῶν τε ἀδικησάντων καὶ τῶν ἀδικηθέντων οἶδα δέ, ὅτι καὶ ἐγὼ ἐπιμελείας τεύξομαι ὑπ' ἀνθρώπων⁹³, καὶ ἐὰν νῦν ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτεῖναισιν οἶδα γὰρ αἰ μαρτυρήσεσθαι⁹⁴ μοι, ὅτι ἐγὼ ἡδίκησα μὲν οὐδένα πώποτε ἀνθρώπων οὐδὲ χεῖρω ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην αἰ τοὺς ἐμοὶ συνόντας. Τοιαῦτα μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς ἄλλους. 11. Τῶν δὲ Σωκράτην γινωσκόντων, οἷος ἦν, οἱ ἀρετῆς ἐφίεμενοι πάντες ἔτι καὶ νῦν διατελοῦσι πάντων μάλιστα ποθοῦντες ἐκεῖνον, ὡς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν. Ἐμοὶ μὲν δὴ τοιοῦτος ὢν, οἷον ἐγὼ διῆγημαι, εὐσεβὴς μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δίκαιος δέ, ὥστε βλάπτειν μὲν μηδὲ μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐτῷ, ἐγκρατὴς δέ, ὥστε μηδέποτε προαιρεῖσθαι τὸ ἥδιον ἀντὶ τοῦ βελτίονος, φρόνιμος δέ, ὥστε μὴ διαμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χεῖρω, μηδὲ ἄλλον προσδέεσθαι⁹⁵,

⁹³ ὑπ' ἀνθρώπων. This construction is used because ἐπιμελείας τεύξομαι is equivalent to a passive verb; θεραπευθήσομαι or the like. Cf. III. iv. 1, τραβήματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχων. See note on II. vi. 38.

⁹⁴ μαρτυρήσεσθαι. The future middle is here used passively. Cf. Thucyd. i. 142, τῇ τῶν χρημάτων σφάνει κωλύσονται. So ὠφελήσεσθαι (I. vi. 14). Cf. also I. i. 8.

⁹⁵ μηδὲ ἄλλον προσδέεσθαι.

ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνῶσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμάσαι τε καὶ ἁμαρτάνοντας ἐξελέγξαι καὶ προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκάγαθίαν, ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος· εἰ δέ τῳ μὴ ἀρέσκει ταῦτα, παραβάλλον τὸ ἄλλων ἥθος πρὸς ταῦτα οὕτω κρινέτω.

"Nor to want any other person's aid beyond himself (πρός)." Cf. Thucyd. i. 68, διδασκαλίας δὲ ἂν ὥς οὐκ εἰδόσιν προσέβει. Below, εἰ δέ τῳ, κ.τ.λ., corresponds to ἐμοὶ μὲν ἐδόκει.

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